

RELIGIOUS EDUCATION

A Platform for the Free Discussion of
Issues in the Field of Religion and
Their Bearing on Education

JULY-AUGUST, 1943



A Symposium on the What, Why and How of Hymns

Hymns on Contemporary Issues

Philip S. Watters

Psychological Function of the Hymn Tune in a Service of Worship

Robert P. Parker

Compatible Mating of Words and Music

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Strategy of Religious Education in the Present Emergency

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Book Reviews and Notes

Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort. Articles in Religious Education are indexed in the EDUCATION INDEX which is on file in educational institutions and public libraries.

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EDITORIAL PERPLEXITIES AND PLANS

SINCE RELIGIOUS EDUCATION is a "house organ" as well as a critical review, the editors are perhaps entitled to share their problems with the members of the Association.

The policy of the present editorial committee has been to meet the diverse needs of our readers by including articles of both practical and theoretical interest. We try to plan for a symposium in each issue, so that a single problem may have a many-sided treatment. In addition we seek out articles dealing with experiments and new ideas, or an appraisal of old ideas and practices. One of our chief difficulties is to find material which will serve the interests of our readers and also reach out toward problems which are only just now appearing.

Of these emerging issues the most urgent is what the job of religious education is in this war-torn world; particularly, what must immediately be done by religious forces if they are to deal at all adequately with disrupted community life and the spiritual decay that tends to result from this disruption. I refer to such matters as delinquency, transient families, man-less evenings, purposeless recreation, bereavement, vocational frustration, sudden marriage, external control, loss of sense of life values, fear, futility. We earnestly invite suggestions as to how religion as well as sociology, physics, psychology, and governmental supervision may make its essential contribution to the moral and spiritual welfare of the nation.

Then there is the need to look ahead to the post-war world. Here we can find writers — it is easier to deal with imagined conditions than with the problems that are right now upon us! Something along this line may be expected soon.

Meanwhile, readers may look forward to articles on our internal cultural conflicts and what religion is doing and may do about them; on the family in war time; on conclusions from current research.

We shall also publish materials and plans regarding the spring meeting of the Association, which the Central Planning Committee agrees should be held in 1944. Watch out for announcements in subsequent issues, and write to the editor, Dr. Hites, or to the undersigned if you have suggestions or criticisms. This is your journal. Make it work for you.

Hugh Hartshorne, Chairman,
Editorial Committee

THE WHAT, WHY, AND HOW OF HYMNS

A SYMPOSIUM ON CONGREGATIONAL SINGING

THE ARTICLES that follow represent distinctive approaches to the problem of hymn singing. Each author wrote on a specified subject, having only the outlines of the other papers at hand. The series begins with a discussion of words appropriate to the contemporary scene, by Dr. Watters, a minister. Turning to the music, Mr. Parker, also a minister, briefly outlines some of the psychological considerations in the selection and use of hymn tunes. Compatible mating of words and tunes is discussed by Dr. Washburn, a professor of church music. Then a church organist, Dr. McAll, sets forth certain fundamental principles and techniques of instrumental leadership of singing. Finally Dr. Miller, also a professor of music, deals with miscellaneous problems involved in making full use of our resources in hymns and voices for congregational singing.

I

HYMNS ON CONTEMPORARY ISSUES

PHILIP S. WATTERS*

IT HAS OFTEN been pointed out that every complete service of worship should present both the eternal truth and its present application. When life is being strongly yet devoutly lived, it is hard to separate these from each other. The eternal truth seeks out its applications, and the day's problem reveals its high significance as part of the scheme of things.

Which of the two should be given the greater attention? This is a pointless stating of the question. There can be no laws laid down on which all would agree. And every man's feeling for particular situations will guide him toward

the proper emphases needed for special times. Therefore, since hymns should be closely integrated as essential parts of the services in which they are used, there can be no laws laid down concerning the hymns. To dictate with regard to the hymns presupposes a willingness and ability to dictate concerning the themes of the services themselves. Yet, there are considerations which we shall discuss with reference to these themes and their accompanying hymns.

Before coming to this important question we may clear the ground somewhat by indicating the relationship of hymns to the more general problem of the worship itself. The opening hymn in a well planned service will almost inevitably be a great hymn of praise or adoration, or a closely related call to the worship of Al-

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mighty God, regardless of the special theme which is to occupy later consideration. It is a mistake to narrow the thought at the very beginning either to a special doctrinal idea or a particular social ideal. Contemporary issues, therefore, will not be likely to have prominence in the opening hymns.

The hymn which immediately precedes the sermon is not so closely restricted, but may well be chosen for its value in preparing either the hearts or minds of people for the coming message. If it is seeking preparation of *heart*, the hymn may not touch the theme in any direct way. It may be a prayer for courage to face the truth, or for new revelations from God that will help us in our living. Humility and expectancy and faith may be its theme. Here, rather than in the communion service, is the place for Mary Lathbury's fine hymn,

Break Thou the bread of life,
Dear Lord, to me,
As Thou didst break the loaves
Beside the sea;
Beyond the sacred page
I seek Thee, Lord;
My spirit pants for Thee,
O living Word!

If, however, this hymn is to be a preparation of the *mind*, it may well be one in which the subject for the coming meditation is introduced. It may serve, as does a text, to present the opening consideration of the special issue; or it may furnish a background of thought and attitude against which the theme can be developed. Where the discussion concerns some contemporary issue, the hymn may well coincide in thought and spirit. However, it will usually be found that meeting a contemporary issue is but one application of some eternal principle, and that the hymn which fits the situation is not necessarily limited to that one narrowed interest. For example, almost any sermon calling for action in behalf of our fellows, whatever the immediate occasion, could well be introduced by Whit-

tier's hymn,

O brother man, fold to thy heart thy brother!

Where pity dwells, the peace of God is there;

To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

Would this be considered a hymn upon a contemporary issue?

The closing hymn in the service, where this follows a sermon, also has several possible uses. Sometimes the perfect hymn at this point is a parting benediction, or a prayer for God's continual help:

May the grace of Christ our Saviour
And the Father's boundless love,
With the Holy Spirit's favor,
Rest upon us from above.

Or the closing prayer hymn may invoke God's aid in the performance of a newly realized duty, and declare our confidence in his abiding help. This may be so general in character that it touches no contemporary issue, and yet so evident in its application that it becomes a helpful addition and climax in the service. Almost any sermon which has challenged the congregation to act courageously with reference to a particular and immediate situation might be immeasurably helped in obtaining their decision through their singing of such a stanza as,

Fear not, I am with thee; O be not dismayed,
For I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by My righteous, omnipotent hand.

It becomes evident that even when the sermon theme deals with a contemporary issue, the most effective hymn may still be one of a more general character. A general hymn of consecration is sometimes the most effective choice.

Very often, however, when the message has pointed a definite appeal for devotion to a specific cause, or action toward a particular end, a hymn may be found which will be itself the climax of the appeal and a more effective climax than could be found in any other way. This is especially the case when the closing sentences of the sermon are so constructed that they lead directly into the hymn.

Still another and even more important argument in favor of using the more specialized type of hymn at such a point is its educational value. For the hymn may be remembered long after the sermon has been forgotten. It will be seen again and again in the hymnal. The repeated appeal through the vision and words of the poet may finally accomplish something which the one sermon, however wise and impassioned, could not possibly achieve.

A person's selection of his hymns may also be influenced more than he realizes by his conception as to what constitutes a real hymn. Any who hold the extreme position that a hymn must always be praise addressed to God will not, naturally, use many hymns dealing with social responsibilities of men to each other. Yet such persons, if they have a social conscience and social vision, will find true hymns, even in the narrowest sense of the word, which fit their social passion. For there are hymns which praise God for brotherhood and peace and for the hope of a better day. Recall as an example the third stanza of Bishop Doane's hymn, "Ancient of Days",

O Holy Jesus, Prince of Peace and Saviour,
To Thee we owe the peace that still prevails,
Still the rude wills of men's wild behavior,
And calming passion's fierce and stormy gales.

These great hymns, whether of praise or petition, will generally be found the

most effective hymns for either general or special use. One of the greatest hymns of our day for use in connection with contemporary appeals is that of Dr. Fosdick, "God of grace and God of glory". Note especially its third stanza. What could be more timely?

Cure Thy children's warring madness,
Bend our pride to Thy control;
Shame our wanton, selfish gladness,
Rich in things and poor in soul.
Grant us wisdom, grant us courage,
Lest we miss Thy kingdom's goal.*

The selection of the hymns, as of the themes, will also be influenced by one's own feeling as to the primary need and function of the church and its services. Some are in danger of stressing only the first and great commandment, forgetting that there is a second that is like unto it, and that something is required of us by each. Those who tend too much toward "simply trusting, that is all" need to be reminded that faith without works is dead, and that work must be undertaken and carried through, in the Master's name, with faithful, unselfish devotion. On the other hand, those whose tendency it is to remember only man's duty to man should be constantly reminded that worship should be God-centered. The hymns should not neglect our love for God or our love for man.

We can carry this further. Our selection of hymns will be greatly influenced by the emphasis of our theology. Those interested only in God's saving of souls from sin for a heavenly kingdom, to whom individual sin is the only primary problem and to whom questions of public health and housing and social justice and brotherhood are unimportant, will choose their hymns accordingly. To such our whole discussion may seem irrelevant. Yet those who stress the tragic nature of sin can hardly be blind to the sins of society, which we must repent and repudiate — even though they be

*Used by permission.

pessimistic about the endurance and worth of any social order we may devise. So the social hymns may still have a part, for the awakening of conscience.

A church's organization and program will largely influence the choice of themes, and therefore of hymns; since the two are so closely related. Where the Christian Year is followed closely there will be a wide range of themes. This is especially true in the new adaptation of the traditional program recently suggested by the Committee on Worship of the Federal Council of Churches. Here the three months of autumn constitute the season of Kingdomtide, and offer large opportunity for the introduction of themes bearing upon contemporary life. There are also eighteen suggestions as to the observance of special Sundays, several of which are included with the definite purpose of emphasizing important current issues.

Even where no tradition of the Christian Year is closely followed, the great days and celebrations will be observed, along with the changing seasons, national occasions and events of civic interest. Further, the denominational agencies have their programs to advance, and these bring to the churches a variety of current issues. Some of the worship services prepared by church boards can be criticized as seeming to exploit the worship of God for the winning of ecclesiastical goals; but on the whole these denominational programs have been vitalizing and broadening in their influence, and the hymns of brotherhood and service have been stressed. Goals of immediate significance have been set up, with dates for their achievement, and appropriate hymns have been introduced and popularized.

Those choosing hymns are usually dependent upon the hymns found in certain hymnals, and there is little use in asking them to use hymns which are not there. If all could be prevailed upon to use the truly great hymnals the prob-

lem would be immensely simpler, for the greatest of the hymns would then be everywhere available. It is very interesting to note the trends in the use of hymns as shown by those included in these books. Fortunately we have at hand a careful analysis of the hymnals produced in the last century by one of the churches, Methodist, whose trends may be taken as typical. We are now dealing not with the question of what ought to be, but with facts as they can be verified. They are summarized by Benjamin Franklin Crawford in *Religious Trends in a Century of Hymns*. (Carnegie Church Press, Carnegie, Pa., 1938)

His study shows that whereas in the older hymnals the Christian life was presented primarily as an acceptance of the standard beliefs and the enjoyment of a traditional experience, the hymns of our day are more concerned with Christian devotion and Christian living, with Christian activity and service and the building of a better world. Fulness of life is to be sought and enjoyed through the goodness and love of God and is to be shared with the people of every nation, race and clime. This is surely a trend toward the use of more hymns having to do with contemporary problems and privileges of Christian living and with the patterns of a better life for the world of tomorrow.

We quote stanzas from two modern hymns which illustrate types of which we are thinking. The first is by the late Louis F. Benson. It presents the challenge to individual Christlikeness!

The light of God is falling
Upon earth's common way;
The Master's voice still calling,
"Come, walk with me today;"
No duty can seem lowly
To him who lives with Thee,
And all of life grows holy,
O Christ of Galilee!

Who shares his life's pure pleasures,
And walks the honest road,

Who trades with heaping measures,
And lifts his brothers' load,
Who turns the wrong down bluntly,
And lends the right a hand,
He dwells in God's own country,
He tills the Holy Land.

The following stanzas present rather the social and cooperative effort. They are taken from the hymn by Dr. Walter Russell Bowie, "O holy city, seen of John".

Give us, O God, the strength to build
The city that hath stood
Too long a dream, whose laws are love,
Whose ways are brotherhood,
And where the sun that shineth is
God's grace for human good.
Alive in the mind of God
That city riseth fair:
Lo, how its splendor challenges
The souls that greatly dare —
Yea, bids us seize the whole of life
And build its glory there.*

No finer example of these hymns of the great hope can be found than the famous hymn of Dr. Frank Mason North, "Where cross the crowded ways of life", with its concluding stanzas,
O Master, from the mountain side,
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O tread the city's streets again,
Till sons of men shall learn Thy love,
And follow where Thy feet have trod;
Till, glorious from Thy heaven above,
Shall come the City of our God!

There are not nearly enough great hymns available upon contemporary issues. A few have grown exceedingly popular, while the rest must be pushed into use. Part of the difficulty is simply in their newness and the newness of their tunes. In the case of some it must be admitted that they are not lyrical.

*From *Hymns of the Kingdom of God*. Copyright 1910 by A. S. Barnes and Company. Used by permission.

They are better as poetry than as hymns, and they do not sing well. Additional social hymns will be welcomed as they appear — if they are deserving and if they are set to singable tunes — for many people are feeling the need for such hymns.

Meanwhile, let us make larger use of the social hymns we have, for the sake of their educational value. In the past, hymns have been most influential in the spreading of doctrinal ideas and the winning of their acceptance by the people. Today, the hymns of the Kingdom of God are rendering an invaluable service in presenting to the whole Christian Church a common ideal and a common hope of life, together with attitudes toward races and groups and occupations, the general acceptance of which by a united and awakened Christianity would do much toward bringing in a better day.

Few leaders have an adequate knowledge of their own hymnals. Perhaps a clearer realization of the reasons why the social hymns should be given a larger place would impel leaders to take the time necessary to become familiar with the materials at hand. Many would be amazed to discover the really great hymns which, although printed in their own hymn books, have been as completely unknown as the heart of a dark continent.

If the trend toward more social hymns meant that our hymns were ceasing to be God-centered, there would be reason for concern. But the very opposite is true. Christ is the inspiration and ideal in these hymns, it is his will which is being sought and his strength in which we trust. It is reassuring to note that the great hymns of worship and adoration are being given a larger place in our worship during the same period in which the social hymns have had their rise.

II

THE PSYCHOLOGICAL FUNCTION OF THE HYMN TUNE IN A SERVICE OF WORSHIP

ROBERT P. PARKER*

IF AN ecclesiastical gestapo were to place a ban on the use of hymns in public gatherings, most of us would feel that something was distinctly wrong with the next service of worship in which we participated. But why should this be true? Is the hymn merely a concession to custom, or does it have some functional significance in the total experience of worship?

Our answer to this question will depend basically upon our understanding of the nature and purpose of worship. What, then, is worship? Worship is the process or experience by which a sense of life's meaning and worth is mediated to an individual. This experience of meaning or worth cannot be considered as an isolated phenomenon. On the contrary, it is functionally related to all other experiences of life and motivates and interprets the entire process of life adjustment.¹

The experience of worship has two ingredients. First of all, there is the recollection or presentation of common, everyday events, experiences, and attitudes of life. Worship is a survey of the experience of an individual, of the race, and of mankind. It is a survey not only of past experience, but of plans, dreams, and visions of future experiences. It is not simply the presentation of particular details of life, but all of life, LIFE itself.²

The second ingredient of worship is an experience of value, worth, or mean-

ing. Now, an experience of meaning is essentially the reference of something to a context. Worship is an experience of meaning because it refers all the experiences of life to a cosmic context which confers on all of life a sense of worth and dignity. This does not mean that in the worship experience we comprehend fully the total meaning of this cosmic context. There are great unexplored areas of reality which are a part of this context but which we cannot conceptualize at this present stage in our existence. Worship will keep our hearts and minds open to these vast and unimaginable realms of possibilities.³

The psychological role which a hymn tune will perform in contributing to a total experience of worship will depend upon a number of variables:

THE TYPE OF INDIVIDUAL WHO SINGS OR LISTENS TO THE HYMN.

It is obvious that what a hymn means to a person will depend greatly upon what the individual brings to the singing or the hearing of the hymn. This is a fact which should give us great pause when we are tempted to become dogmatic as to which hymns are and which hymns are not conducive to worship. On the basis of their response to the music of the hymn, we may distinguish the sensorial, the perceptual, and the intellectualistic types of individuals.

Included in the *sensorial* type are those

*Mr. Parker is pastor of the Middle Bedford Methodist Charge, Bedford, Virginia.

1. Hartshorne, Hugh, *Character in Human Relations*. Scribners, 1933, page 328.

2. Vogt, Von Ogden, *Modern Worship*. Yale University Press, 1927, page 12.

3. Wieman, H. N., *Methods of Private Religious Living*. Macmillan, 1929, Chapter VI et al.

who make the most primitive or physiological response to music. Diserens and Fine have shown by experiment that the effect of music on people who lack musical training is much the same as the effect of music on animals.⁴ It is obvious that the sensorial type of response requires little or no mental effort. Therefore, we find this type of response mostly among young children and unsophisticated or untrained adults.

Persons in this category respond to each chord or musical stimulus as a separate unit. Therefore, a discord is always unpleasant no matter in what context it may be. As a matter of fact, by actual experiment, these persons always find thirds and sixths more agreeable than seconds or sevenths.⁵ Thus, this type of listener will respond enthusiastically to "gospel" hymns most of which are written in the pleasant thirds and sixths. It should also be noted that these people respond to the rhythm in a hymn first of all. Alec Washco calls this type of reaction the "feet" appreciation of music.⁶ It is obvious that the sensorial type of hymn singer can find meaning only in those hymns which have a physical effect upon him, either through a marked rhythmic pattern or the predominance of the so-called pleasant chords and intervals.

The *perceptual* type of listener has the sensorial response, to be sure, but there is added the element of interpretation. Here the listener is interested in relationships — progression, sequence, motion, phrase, form, outline, ascent, descent, movement. In addition to the physiological effects which he shares in

common with the sensorial listener, the perceptual listener experiences the effects of expectation, satisfaction, surprise, agreement, excitement, repose, because of the nature of the musical progression. This type of person gets the greatest satisfaction out of music with a rich quality of harmonies, and melodic and rhythmic inventions. These persons are not "highbrows" in music. They get enjoyment out of familiar harmonic arrangements, tuneful melodies, and progressions and patterns which are not too difficult to comprehend.

The *intellectualistic* type of listener to hymns is highest in point of musical background and training. Hymn tunes which do not make demands on his musical intelligence are immediately branded as dull and useless. The intellectualistic listener responds simply and solely to the beauty of form and construction in a particular hymn. Needless to say, there are very few of this type of person in the average congregation or even in the choir loft.

What are the reasons for this difference in the quality of an individual's response to a hymn tune? In the first place, people differ in inborn sensory capacity. Experiments show that the sense of pitch, the sense of time, the sense of loudness, and the sense of timbre are largely inborn.⁷

Another reason for such a wide range of differences in responding to hymns is the difference in level of culture and musical background. It is difficult to make value-judgments at this point. We can say that if the people of a particular congregation are uncultured musically and in every other way, they will find very little meaning in hymns with heavy, unrhythmical tunes. By the same token, highly cultured worshippers will be bored with light music of pronounced rhythms.⁸

4. Diserens and Fine, *A Psychology of Music*. Cincinnati, 1939, page 68.

5. Ortmann, Otto, "Types of Listeners" in *The Effects of Music*, edited by Max Schoen. London: Kegan Paul, Trench, Trubner and Co., 1927, Chapter III.

6. Washco, Alec, *The Effects of Music upon Pulse Rate, Blood-Pressure and Mental Imagery*. Philadelphia, 1933, pages 60-62.

7. Seashore, *The Psychology of Music*. McGraw-Hill, 1938, page 3.

One of the most important reasons for the wide variations in responses to particular hymns is the immense difference in individual trains of association which these hymns call forth. Seashore has found that associated elements are important factors in the psychology of music in general.⁸ It is even more true in relation to an individual's response to a hymn tune.

In many cases, the associations which a particular hymn tune calls forth depend upon the circumstances under which the melody was first heard, or impressively heard, or repeatedly heard. Many of the great moments of life — conversion, weddings, deaths, partings, excessive joys — are associated with particular hymns, and we treasure the sound of these hymns as we do all sentimental links with the past. The quality of the associations which a particular hymn calls forth will, of course, determine the meaning of that hymn for the individual.

This associative power enhances the power of many hymns, but it also brings with it some subtle dangers. If a hymn tune of quite second rate value has been the means of producing a deep emotional experience in us due to our particular state of mind, or the solemnity of the environment in which we heard it, we shall probably always respond to this particular hymn tune with a feeling of reverence and esteem far in excess of its actual value as a work of art.⁹

STRUCTURE AND QUALITY OF THE MUSIC

S. C. Phillips claims that the most important item in a hymn is the tune.¹¹

8. Lorenz, Edmund S., *Church Music*. Revell, 1923, page 153.

9. Seashore, *op. cit.*, page 6.

10. Stainer, John, *Music in its Relation to the Intellect and the Emotions*. New York and London: Novello, Ewer, and Co., 1892, page 50-51.

11. Phillips, C. S., *Hymnody Past and Present*. London: Society for Promoting Christian Knowledge, 1937, page 252.

When people in a congregation sing a hymn with great enthusiasm it is the tune which carries them along. As a matter of fact, most of us have only a vague sense of what our favorite hymns are all about. When we attempt to recall the words of these hymns, we resort to the device of humming the tune in order to facilitate the recollection. It is the melody which creates the desired mood and atmosphere, and this is all that really matters for the purpose in view. If such is the case, are there certain things in the structure and quality of the music which produce specifiable psychological effects? What are these effects? Do they contribute to worship as we have defined it? Four are mentioned here: rhythm, melody, harmonization, and modality.

1. *Rhythm*. Rhythm is probably the most basic and interesting element in music. It is a well known fact that rhythm has decided physiological effects. Mr. Washco, after a series of experiments on high school students, came to the conclusion that the more definite the melodic or rhythmic dominance in a musical composition, the more certain the physiological response.¹² For instance, a piece of waltz music lowers the pulse rate and blood pressure. Therefore, we should conclude that a hymn such as *Dennis* (Blest be the tie), written in quiet waltz time, would have a smooth and quieting effect.

In sharp contrast to the waltz form is the dance form, which is spirited, restless and gay, and of a pronounced rhythmic structure. The dance form tends to raise the pulse rate and blood pressure. Most of the hymns of the revivalistic type, such as the tune generally sung to "Love lifted me," make use of this rhythm to stir up and excite people.

Also Mr. Washco found that marching rhythms definitely raise the pulse rate and blood pressure. The march mu-

12. Washco, Alec, *op. cit.*, pages 87, 244, 106-107, 223-224.

sic seems to create a pleasant atmosphere and tune up the nervous mechanism. To apply this to our study of hymns we need only mention such hymns as *St. Gertrude* (Onward Christian soldiers) and *Lancashire* (Lead on, O King Eternal).

In a broad and general way, certain types of rhythms are expressive of general feelings and emotions. We can say in a general way that a very slow movement is often solemn, and never gay or agitated, and that a very quick movement is often gay or agitated, and that never solemn. For instance, we could say that the rhythm of "The Battle Hymn of the Republic" is certainly not solemn, but gay and spirited. On the other hand, no one would accuse *Eventide* (Abide with me) of being gay and agitated.

Another element of rhythm which is emotionally expressive is the abundance of strong accents. Such an abundance of strong accents is connected with an expression of vehemence and passion. Notice the effect of the great number of strong accents in such hymns as *Ton-Y-Botel* (Once to every man and nation) and *Russian Hymn* (God the Omnipotent).

What type of rhythm in a hymn is most conducive to worship as we have defined it? It is obvious that we cannot lay down one particular rhythmic formula which alone would tend to foster this type of worship experience. We may, however, suggest several types of rhythmic patterns which the hymn tunes should *not* contain if they are to be conducive to functional worship.

In the first place, the rhythm of a hymn tune should not draw attention to itself. That is, it should not be of the pronounced rhythmic types found in so many of the popular "gospel" hymns. If one is too much absorbed in patting the foot or swaying the head, one is not likely to become absorbed in the significant cosmic context which alone makes living meaningful.

In the second place, the rhythm should be free of idioms which are too obviously secular and commonplace. In worship, we do not want to be reminded of the events and affairs of the world as we have superficially observed them through the other moments of the week. This is the effect of dance rhythms, march rhythms, and rhythms of persistent dotting and syncopation. What we need in worship is not a reiteration of the ordinary experiences of life, but a revelation of the significance and meaning of these experiences. This is not possible in rhythm full of secular suggestion.

2. *Melody.* Of next importance to the rhythm of a hymn is its melody. We know in a general way that the average person prefers the simple melodies, and gets very little meaning out of the intricate and complex ones. On the other hand, the more highly trained listeners are decidedly bored with these simple tunes and are pleasurably challenged by the difficult and complex melodies. For instance, the simple and obvious configuration of the melody of such a hymn as "Wonderful words of life" makes its appeal to the more uncultured and uneducated groups of people, but, at the same time and for the same reason, such a hymn is boring to the more highly cultured and trained groups of people. In all probability, the effect would be almost exactly the opposite if we should consider the singing of such hymns as *Sine Nomine* (For all the saints) or *Creation* (The spacious firmament on high).

What sort of melody in a hymn will make it more fitting to promote the kind of worship which we have made normative?

In the first place, the tune should be of medium range. If the melody covers a wide range of pitch, the person will be forced to think almost exclusively of the melody and the difficulty of singing it, and thus lose its worship value. On the other hand, the range of pitch

of the melody should not be so narrow and confined as to lose its interest. An example of a hymn tune whose range is somewhat too narrow is *Henley* (Come unto Me).

In the second place, the purposes of functional worship are better served by a melody which is not "catchy." A catchy tune calls attention to itself and prevents the individual's realization of the infinitely significant context which is far richer than any one melody. The melody is never an end in itself. It is or should always be a means to the higher ends of worship.

For instance, such a tune as that sung to "Brighten the corner" draws too much attention to itself and is thus destructive of the higher purposes of worship. On the other hand, the melody should have enough definite pattern so that it will flow along without an undue amount of concentration. For instance, the melody of such a hymn as *Stabat Mater* (At the cross her station keeping) requires too much concentration for effective use in worship services in the average church.

3. *Harmonization.* Although a good melody can stand perfectly well alone, it is often made more significant by harmonic enrichment. The effect of chord-accompaniment on a melody not only makes each sound come out fuller and richer, but also the harmony, with its own varied and connected tissue, supports and defines the total form of the hymn, and intensifies the sense of coherence and satisfaction in singing the melody. Poor harmony may weaken a good melody, or a rich harmony may render a mediocre tune potent with emotional power. Consider how the tunes *Martyn* (Jesus, Lover of my soul) and *Converse* (What a friend we have in Jesus), which are mediocre by themselves, are greatly improved by new and better harmonizations in the 1935 *Methodist Hymnal*.

What effects do different types of har-

monizations have upon the hymn-singer? Some authorities have gone so far as to give definite emotional qualities to different harmonic intervals. For example, it is sometimes said that the octave is smooth and suggests the touch of glass or polished steel; the seventh is astringent, sharp, raspy; while the sixth is mellow, luscious, succulent; etc.¹³

It is obviously useless and misleading to formulate neat rules as to the exact emotional effects which particular harmonizations will have upon individuals. The situation is too complex, and the harmonization is just one of the factors to be considered. Nevertheless, we do have some knowledge as to the relative pleasantness and unpleasantness of various harmonic intervals to the average listeners. Otto Ortmann, on the basis of actual experiments, arranges intervals in the following order, going from the most pleasant to the least pleasant: major third, octave, minor third, major sixth, minor sixth, augmented fourth, perfect fourth, perfect fifth, minor seventh, major second, major seventh, minor second.¹⁴ Such hymns as *Sweet Hour* (Sweet hour of prayer) and *Stille Nacht* (Silent night, holy night) owe much of their popular appeal to the fact that their harmonizations are, for the most part, in thirds and sixths, two of the most pleasant harmonic intervals to the ordinary ear.

What harmonizations will be most conducive to the experience of worship as we have defined it?

In the first place, the chords of the hymn should be in the simplest and most familiar groupings, and an equality between the parts should be maintained to some degree at least. Such a balance and simplicity we find in such a hymn as *Ein' Feste Burg* (A Mighty Fortress is our God). We do not find this bal-

13. Gurnel, *Elements of Social Psychology*. Farrar and Rinehart, 1936, page 426.

14. Ortmann, Otto, *op. cit.*, Chapter III.

ance in the highly ornamented, "oompah" harmonization of *Merrial* (Now the day is over). This latter type of harmonization is inferior also because it draws attention to itself and distracts from the higher purpose of the hymn. Yet the harmonization should not be dull and uninteresting like that found in the old, thirds harmonization of *Martyn* (Jesus, Lover of my soul). Other similar boring harmonizations are to be found in such gospel hymn tunes as those sung to the words "Standing on the promises" and "Wonderful words of life." One of our purposes of worship is to find the unexplored possibilities of meaning and value in the experiences and events of life. These unexplored possibilities can be suggested only by rich and interesting harmony. Last of all, we should not use harmonies in our worship services which are of a too definitely secular suggestion. For instance, augmented harmony and chromaticisms are often suggestive of such places as college reunions or saloons, rather than of great religious realities.

4. *Modality.* Of all the modes or types of scales upon which music is based, only two are used almost universally today — the major and the minor modes. Some authorities claim that the difference between these two modes is most apparent in their physiological and psychological effects. According to Lorenz, major music, unless modified by slow rhythm, or by excessive discords, is essentially stimulating to the nerves. Soft, quiet major music may soothe the nerves. Minor music, on the other hand, is essentially depressing to the nerves.¹⁵ Sir James Jeans suggests that we associate strength, virility, gaiety, and even frivolity with the major mode, while the minor mode suggests sadness, seriousness and profundity.¹⁶

We are probably on more solid ground when we assert that the emotional differences between the two modes are brought out more clearly when they are contrasted in the same piece. Then, the minor is suggestive of doubt, uncertainty, fearfulness, sadness, while the major suggests confidence and strength. Notice the emotional change in the hymn *St. Andrew of Crete* (Christian, dost thou see them). Fear and uncertainty are in the first two lines where the music is in the key of C-minor. Confidence, courage, determination are expressed in the last two lines where the music is in the key of C-major.

Although a hymn tune written in either mode may fulfill the conditions of functional worship, the minor mode should be used more extensively than it is at the present time. The minor mode suggests mysteriousness and those rich, unexplored realms of possibility of which we wish to get a view in our worship experience.

So far we have been considering separately the isolated elements of music as if a hymn were merely the summation of these elements. However, the complex relationships between rhythm, melody, harmony and mode make each hymn different, and prevent us from calculating the exact psychological effect of the hymn tune by analyzing the nature of its component parts.

To be sure, there are various technical means of suggesting emotion. By reason of associations, people may be excited by high, piercing tones, or they may be alarmed and depressed by low, rumbling ones. Dissonance and consonance produce feelings of strain and relaxation. Tenderness may be expressed in melodies in which the motion is smooth and gently graded. Nevertheless, we need to remind ourselves that the clues in the music itself are vague and conflicting. The same piece of music may suggest to a number of listeners

15. Lorenz, *op. cit.*, page 115.

16. Jeans, James, *Science and Music*. Cambridge University Press, 1937, page 180.

most divergent feelings — love, rage, religious excitement, nervous frenzy, joy, despair. Therefore, for the most part, the emotional suggestions of the music are very vague and indefinite. The feelings which music can express are very broad and general.

CONCLUSION

What shall we conclude, then, as to the fundamental function of a hymn tune in the service of worship? It is sometimes maintained that the primary function of the hymn in a service is to put the hearer in a frame of mind receptive to religious teaching, to create a like-mindedness among a particular group, or to enhance suggestibility and lull to sleep the critical faculties.¹⁷ To be sure, some hymns may lull to sleep the critical faculties, but other hymns of a higher quality may heighten the critical faculties and cause the person to think more keenly than ever.

It is sometimes contended that hymn tunes can create a religious and ethical emotion. The people who hold this view think that music has such an uplifting power that it can turn an unrighteous man from his way. But music has no inherent moral or religious character. Music itself contains no easily communicable idea. It does, however, enhance the power of all kinds of ideas — good or bad.¹⁸

What is a more inclusive and adequate conception of the function of the hymn tune in a service of worship? Where does our study lead us? Of course, a hymn tune is always set to particular words, and the quality of these words has much to do with the complete psychological effect of the hymn. However, the study of the psychological effect of the words of a hymn is beyond the scope

of this article. In a general way it can be said that the words should celebrate life — the common objects and experiences of life, our individual lives, and the life of the race and mankind. The words may even suggest the meaningful cosmic context for all of life by reminding us of God and Christ.

What is the function of the music? In our discussion of the music of hymns, we spoke, for the most part, in the negative. We concluded that the tune should not call attention to itself, or be too definitely secular in its suggestion. When music fulfills these two conditions it very often has an almost indescribable and indefinite character. This indefiniteness of music gives it a sort of suggestive infinity. Good music of this type is not tied down with particular connotations, yet is richly and fully concrete and can suggest the vast significance of the concrete things of life. Music expresses as a universal what words can express only in particular. Someone has called this indefiniteness of music *Mehrdeutigkeit* (manifoldness of meaning).¹⁹ Music frees us from the sometimes stern demands of the actual words of a hymn and suffuses these words with great emotion.

In brief, the music by its indefinite but concretely rich quality suggests the sense of worth and the unexplored possibilities of value in the things described by the words of the hymn. The hymn tune makes us conscious of realities which are deeper and richer and more meaningful than anything we can verbalize or conceptualize. The conclusion of the matter is this: The words of the hymn survey the experiences of life; the hymn tune suggests the meaning and value of these experiences.

17. Diserens and Fine, *op. cit.*, page 136.

18. Davison, *Protestant Church Music in America*. E. C. Schirmer, 1933, page 82.

19. Woods, Elizabeth R., *Music and Meaning*. Harvard University Press, 1933, page 33, et al.

III

COMPATIBLE MATING OF WORDS AND MUSIC

CHARLES C. WASHBURN*

"Nothing is always beautiful, but that which is always good." This delightful truth is universal, in every area of life, whether cultural and artistic, in the realm of poesy, or in human relations.

This epigram was hand-illuminated by its author, an artist and a poet, and hewing to the line, she achieved success in each and every area of her rich life, both beautiful and good. She was Miss Howard Weeden of Huntsville, Alabama, who has drawn in poetic line and exquisite etching the "mammies" and "uncles" of slavery days. Her "Uncle Rome" and "Banjo Song" so appealed to the American song writer, Sydney Homer, that his genius was stirred to immortalizing the lovely lyrics in melodic form, forming so perfect mating that the vocal artists of a former day interpreted them in many centers of the United States. This instance is but one of many that are familiar to students of the musical classics, represented in German *Lieder*, in old English song, and in exquisite French *chansonnettes*.

It has been achieved in the field of church hymnody, also, and the Christian church has, enshrined in its heart, melodious settings fitted to the spiritual biographies of many of the saints of a former day. That such perfect mating has *not always* been a *fait accompli* is, I presume, the provocation of this paper. Why, then, the necessity of speaking on the negative side of this question? Why has it come about that RELIGIOUS EDUCATION wishes to present to its readers

a proposition for reflection and a challenge for improvement? Shall we say it is because so much of our glorious hymnody, its inherent beauty compelling its insistent persistence, has fallen into disuse, by reason of an incompatible mating to a tune unworthy of its character? Why has this unfortunate matrimonial tangle been allowed to disrupt associations that should be sources of blessing and joy and spiritual uplift? I think I find the answer in another epigram culled from a magazine found in a dentist's waiting room. Caught by the reproduction of an art museum canvas, my eyes fell on these words: "Serene beauty is never haphazard." I wonder whether this self-evident truth is not the explanation of our problem.

A text from scripture associates itself also in my mind in this connection, a text which has motivated me since my early manhood: "He that believeth shall not make haste. Here, then, are three propositions that lie at the foundation of the solution of the question of the "compatible mating of hymnodic text and musical theme."

1. To be always beautiful, from one generation to succeeding generations, standards must be unchallenged.
2. To be consistently beautiful it must not be accomplished in haphazard fashion.
3. To be beautiful to the point of evoking a message to the heart and mind and will, it must be unhurried, even in this day of "harried haste," avoiding ephemeral existence.

Harking back to the post-apostolic

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church following New Testament "psalms and hymns and spiritual songs", we encounter first the influence of Grecian taste, for after all, it is taste, is it not, that determines what is beautiful? Greece made an abiding impression on history, through its high culture, a fact no one questions. In my home city stands a perfect reproduction of the Grecian Parthenon. It is a living, concrete, solid example of Miss Weeden's statement that "nothing is always beautiful but that which is always good". It answers every standard that architects of any and every day and all days demand. This same Grecian taste stamped our early Christian song — but like many other glories of ancient civilization, unbelievers have had none of it, have builded their own creations on the ephemeral foundations of sand, and Time, like the unerring inspector it is, has disallowed the ugly imitations.

Rome brought us the foundations of our long-lived hymnic music. France and Germany nobly builded thereon, and England, in time (westward the course of *music* made its way) has given her contribution, even until now.

Came America, the beautiful, so grandly beautiful to us in these awful chaotic days; but America, for so many scores of years, has been, until recent times, unable to contribute largely. Why was this? In the exuberance of youth, imbued with vibrant new life, in her exultations because of the fullness of living, she broke forth into song which expressed the youthful soul of a new people. "Original" tunes emerged on all sides, in the mountains of Kentucky, in the cotton fields of the Gulf-States, and early American melody is found in many of our evangelical hymn and song books, enshrined, also in American history for all time. The writer does not decry these traditional melodies heard in his youth, which still stir the warmth of genial joy, and never, on any account, nor in any

instance, speaks contemptuously of the attempts made by his forbears in that early America that had yet to find opportunity for more abundant expression. The writer is not pleased when he hears many men and women in public addresses to youth groups, deriding the hymnody and Gospel song that gave comfort to our forefathers in the early days.

I heard a public speaker once, interpreting the 73rd Psalm, remark that its writer was truly a gentleman, because in the midst of his complaints he declined to speak ill of his forbears, lest he offend against the generation of his children. Let me add that we can build a much better future with constructive suggestions than by facetious and near-contemptuous criticisms. It appears to me a poor policy, educationally, to attempt to inculcate a love of the best by a contempt for a lesser good. We must always, in judging a lesser work, ere we decry, be sure we have a better way.

The day has arrived in American Christendom, when we are really building on firm foundations. America has stepped forward amazingly in one generation in her attitude toward music. Not long since, an American youth in college or out of college was held in concealed derision if he leaned decidedly in the direction of the arts. The explanation is, I am sure, (or was) a holdover from early Plymouth and Jamestown days, when the men had to "attend to the Indians", and a "he-man" was not a hundred percent so if he did less.

In Plymouth, during the vacation months, is re-enacted, (or was a few years ago) the Sunday morning procession to the church, the ever-watchful eyes of the men on the alert, with an occasional lifting of the blunderbus to the shoulder, as if sensing danger.

America has come to the place where artistic production is a native achievement, and she stands in the forefront

musically! Thanks to the "American Hymn Society" now of age at twenty-one years, and the Federal Council of Churches of Christ in America through its Committee on Worship, the hymnody of the American churches and its music have risen almost in proportion to that in the art-music of the land. *Within* the church, appreciation of the best has not kept pace with that of music lovers in other branches of the art. One may attend a symphony concert on Saturday night and experience an uplifting of soul in the rapt enjoyment of the masterpieces in symphonic literature. On Sunday morning he will be subjected to a so-called music-worship-program that is of the earth, earthly, because either the minister in the pulpit of the choir-director lacks appreciation or even knowledge of what is really beautiful.

At this point the church's department of religious education is greatly to blame. In its curriculum far too sparse attention to the place and function of music is given the growing youth of the church. The same students who in their high schools and colleges are exposed to the classics and taught to express the same in solo form, in chorus or band or orchestra, are given opportunity on Sunday to worship God with that which is not "serene beauty", because mainly haphazard. Young people are led in organized fashion in other departments of the whole program, but the program is not complete, however whole it may be, because the best of hymnic values are omitted.

I would like to throw down a challenge to the boards of religious education, to keep pace in the church school with the standards and achievements in the grade and high schools of our cities. This fact is nobly accomplished in *many* areas, but very *large* areas are left to shiftless and untrained leadership in the arts.

With good hymnic material at hand,

how shall we secure a mating that properly fits? Men and women *must* be found, capable, versed in a sensitive discrimination and a sense of harmony and taste which insures an artistic union. Like the fact of personality, which is so instantly recognizable, but can with difficulty be defined, taste is that expression of personality which is made evident in the use of materials, which, if done with refined discrimination, will eventuate in a mosaic that reaches its sublimity in a rose-window, such as is seen in Saint Thomas Church in New York City, above the reredos of the high altar, or in the oft repeated reproductions of that wonderful window in the Rheims cathedral.

Now this gift, capable of being acquired by proper education and so cultivated, is necessary to any degree of high attainment in the world of beauty. We have long sung of and preached on the beauty of holiness. There is much to be said in this present day on the Holiness of Beauty. The Archbishop of Canterbury, in his recent book, *Our Hope of a New World*, mentions five points in the study of worship — the third being "to purge the imagination by the beauty of God". Surely the Psalmists achieved a sense of worship in their praise of the beauty of Jehovah in his creation and his essence. The beauty of the heavens bespoke his glory, and his goodness elicited their adoration. "Worship Jehovah, for he is good" was a watchword with them, his essence being discovered in his goodness to man-ward!

So, I say, we must worship our God in the holiness of beauty, in so far as we may find the proper implements. This, specifically, in this present discussion, must apply to the music offered in our church schools and our church services. And inasmuch as meticulous care is given to the consideration of all other subjects in the instruction offered by the educational boards, the arts offered

should be subjected to the consideration of men and women who are experts in this subject, and not left to those who, however efficient in their own special fields, are not necessarily qualified to lead the youth of the church in the fine arts as applied to worship services.

How does compatibility add to the value of worship through the use of meaningful hymns and fitting, if not to say, fitted music?

Throughout the past Christmas season my family was ensconced in one of the loop hotels in Chicago, quite near to the Temple Methodist Church. Also near at hand were the State Street emporiums of trade, one or two firms contributing broadcasts of familiar Christmas tunes sung by leading vocal artists. The setting in early evening on busy State Street embraced heavy, lumbering street cars with screaming steel on steel, the honk of auto horns, jostling crowds of hurrying, impatient, weary men and women. Above the chaos and the roar, the discomfort of the slippery sidewalk, came the voice of a gifted singer, enunciating in sympathetic interpretation, "Silent Night"! The effect on one who plodded his perilous way suggested peace, the peace that does not come through understanding. Was it not because of the perfect mating of a text, almost holy to millions of Christian people, and a melody mighty in its simplicity?

Later, into the quiet of our rooms came a half hour of familiar carols from the near-by bells in the altitudinous steeple. Each tune suggested its companion verses, the message of the Christ Child borne over and above the clamorous noises of the paganism of the streets. Here was a triumph of the art of sacred music; in the consecrated manufacture of the bells; in the precise tuning of the same in perfect nicety, by one who had devoted his particular gift to the objective in mind; and lastly in a consecrated master of music exercising a taste

in selection, mindful of the hurrying throngs who would subconsciously, if not otherwise, catch a vision and a message. Here was art, and the holiness of beauty.

The deep-souled Frank Mason North, patrolling the crowded cross-ways of New York City, entered into the physical discomforts of the weary hordes of the great city's streets and avenues. With them he shrank from the "shadowed thresholds dark with fears". He felt a holy compassion for the hundreds of children limited to prison-like fire escapes and alleys for their only playground, and caught the vision of his Saviour's tears. Burdened with the sight of famished souls and the stress of sorrow, he prayed

O Master, from the mountain side
Make haste to heal these hearts of pain;
Among these restless throngs abide!
O tread the city's streets again.

Set to strains adapted from the great master Beethoven, an instance of perfect mating, the famous hymn bears its message as it could not possibly do through a setting less worthy.

Another hymn from the pen of a master poet-soul, "God of grace and God of glory" has (not by its author's choice and perhaps not his pleasure), found an almost universal hearing and use, not to say opportunity of service, through a marriage made in heaven. At least many people so think. Dr. Fosdick dreamed it as sung to "Regent Street", and it is so sung in his church. But on a day, a certain Hymnal Commission conceived the idea of mating the words fraught with so timely a message to the Welsh *Cwn Rhondda*, which in a very few recent years has set thousands of young Christian voices to singing that mighty prayer, "Give us wisdom, give us courage, for the living of these days."

Another instance quite interesting is the story of the same Commission, coming upon lines from Thomas Tiplady of

London, and deciding upon an Irish folksong as a musical vehicle. Some members of the Commission were horrified. A folk song, indeed, in a hymnal! And the Londonderry Air, of all things! "It will be fatal to any church service into which it is introduced", said they, "because the congregation will trail off into 'Danny Boy'! But the anti-climax developed not, and "Above the hills of time the cross is gleaming" was so appropriately mated, in the mind of Mr. Tiplady himself, that he discarded his English tune written for it, and in all of his subsequent editions he uses the Londonderry Air! So on either side of the Atlantic, this lovely conception of the cross of Christ is, by the approval of its writer, sung to the tune from County Londonderry. Percy Grainger, the finder of the enchanting air, has done no more to introduce it to the world at large, than has Tiplady's hymn.

During my college days we "male-quartets" sang a lovely melody set to a story of an old mill wheel. It was and is a German traditional melody. During the World War No. I, some British Tommies immortalized their chaplain, possessed of a compassionate soul and a heart of poesy, by dubbing him affectionately, "Woodbine Willie". He was that solo-soul, G. S. Studdert-Kennedy. In his volume, *The Unutterable Beauty*, is found a poem "At a Harvest Festival," a call for thanksgiving, not alone for the common things of earth, but for Faith and Hope and Love, undimmed; and then he sings "Awake, awake to love and work!" But, see the exuberance of his own love of God's nature, "The lark is in the sky!" Cannot we who love the byways of England not awaken at the suggestion? Where should a hymnal commission, choosing the second three stanzas of this ode for a hymn, find a compatible musical setting? The choice fell on the German melody, suggesting quiet repose of a quiet country side where

one could hear the rhythmic music of water wheels! And so they were mated and are living happily together. It was intelligent, discriminating taste, born of cultural research and a sense of art in high degree that brought them together.

Another instance of well-nigh inspiration is the finding of a fitting musical vehicle for the Psalm of Praise which exploded from the great heart of Francis of Assisi, which calls, as does the 150th Psalm on "all that hath breath, (to) praise ye the Lord". How the 13th century saint *exulted* in his heart as he *exalted* his God, calling on the entire Creation to honor the Creator! Could an adequate musical setting be found? Yes, if patient research coupled with waiting upon God be indulged in!

Four centuries after Francis penned his immortal phrases, an "unknown soldier" of the Kingdom scored some musical lines, and a third heart of exquisite sensitivity, or were there more, caught a vision of uniting the two in holy bonds! And so, we have "All creatures of our God and King" set to "Lasst uns erfreuen". How heaven's arches seem to ring when the combination falls upon the ear! If music is the only art of Heaven of which Earth has a suggestion, what a marvelous preview this combination presents!

On and on one might cite instances of the consecrated discrimination laid upon God's altar for the enrichment of the services of his temple! These all have reared their monuments, and they abide.

What of the sorry mess that is dished out to the children and youth of our land who must submit to malnutrition, when wholesome food is available and free? I refer, not to the opportunities furnished by grade and high schools (reference as above), but to the inexcusable and well-nigh unforgivable negligence of the church toward the art education from primary church school to the adult congregation. This is not a general accusa-

tion, but the exceptions are in the minority group. The cheap stuff creeps in and appeals to uncultivated taste and its tragic unworthiness abides until later cultivation exorcises the evil residuum.

In peace-time Germany children accompanied their parents to the Sunday Beer Garden concerts, and as they engaged in their playtime activities, their memories were receiving impressions of the great Beethoven and of many other masters. When they entered the churches they heard sung the *chorales* delivered in majestic strain. They very soon could discriminate between the good and the poor.

In the same years in this country our youth heard on the streets such banalities as "Yes, We Have No Bananas" and later, emotional America imagined herself newly patriotic, singing with a none too intelligent enthusiasm "God bless America" when there was little cause for the request voiced in the further con-

tent. Likewise, on Sunday, the banalities from the song book publishing houses, doing business at the same old stand of piling up the profits, were handed out to the poor kiddies of various ages in church schools across the wide stretches. Of course, when there is a lack of the good there is a lack of the lasting beautiful, so Song Book No. 1 is followed by Song Book No. 2, itself by a third one disguised by a new name, but the same trash.

Space, like the preacher's time, is up, but I wish to add that if the leaders in religious education care one whit about this subject, they should begin at the beginning, and build creatively for the youth that is filling and will fill the halls of the churches, a foundation of rock, upon which to rear a department which in its upper reaches will be equipped and qualified to respond to Saint Francis' "All creatures of our God and King — Sing Alleluia!"

IV

THE USE OF PIANO AND ORGAN IN CONGREGATIONAL SINGING

REGINALD L. McALL*

THE FIELD of responsibility of the musician in his own church for successful worship through hymns is twofold. First, it includes his actual leadership of hymns in the church, for which he needs special training and knowledge; second, it involves the cooperation he secures from the choir, and his working partnership with the minister, on whom

rests general responsibility for the whole of the church worship. Much has been written about the latter, and to good purpose.

In practice, however, weakness in the hymn singing in our churches stems chiefly from neglect or incompetent musical leadership. The following paragraphs outline some aspects of sound leadership in congregational singing. For some they may seem too technical, for others, too elementary. They are intended primarily, however, for church musicians, especially the vast majority in

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the smaller churches, though they should be of interest to the more experienced players, to all directors of religious education and to many pastors.

THE TACTICS OF MUSICAL LEADERSHIP OF HYMNS IN WORSHIP

We shall assume that in most cases musical leadership is exercised at the piano or organ. In any case pianists and organists will be equally interested in the suggestions which follow. These are stated in terms of their use at the piano, for adequate piano skills are the proper basis of organ technique.

A hymn tune deserves as much serious study as any similar movement of classical music. Its smooth performance depends on careful fingering. Young players, when learning a new tune, should work out the fingering for each hand, marking it down in the hymn book. They can then combine the hands, without using the damper pedal, with very satisfactory results.

Four elements of piano technique involved in the successful playing of hymn tunes may be mentioned. The first is the production of a clean legato. This depends largely on facile finger substitution, chiefly in consecutive thirds, as well as in other progressions. Such a run as the end of the first line of the refrain of "The First Nowell", for left hand, cannot be managed without planned finger substitution. Manuals of organ study have detailed exercises for this, but it is equally necessary on the piano.

No less important is the ability to make one part — usually the melody — "sing" on the piano, through subordination of the other parts. It demands the right combination of arm, wrist and finger action. It is especially useful in demonstrating a tune which is relatively unfamiliar. This touch should be employed freely for the melody whenever the piano is used. It can also make more interesting significant passages in the other

three parts of the score.

The third skill is the fingering of intervals that cannot be reached by one hand. There are tenor notes which must be taken by the right hand. In a few cases the notes of a chord cannot be played simultaneously. An example of this is in "Berthold", where the bass is obviously scored for the organ pedals.

A further problem arises when the piano is used for leading the singing of a large group of people, for the musician becomes painfully aware of the lack of sonority or volume of the instrument. The necessary adaptation may take three forms: doubling the melody in the lower octave, thus adding it in the range of adult male voices; doubling the bass to supply sonority below the range of the singers; or doubling one or both of the inner parts, without disturbing the harmonic balance. Sometimes these three methods are combined temporarily. If done in musicianly fashion, such adaptations are legitimate on the piano, and they have their place at least in playing on a small organ.

We shall now consider some requisites for the interpretation of tunes in leading congregational singing.

1. We must create within ourselves a vigorous pattern or sample of the desired tempo, before beginning to give out the tune. Otherwise, the playing sounds tentative and lacks the definiteness of a clear rhythmic concept. But when people hear a tune played through finely, and then rise — in good time to sing the opening stanza with the choir — they will start it firmly from the very first note. Such interpretation does far more than just communicate the pitch and outline of the opening chords. It gives inspiration to the man in the pew to make the whole hymn his own as he sings.

2. Fine rhythm involves setting up moderate but well-defined rhythmic accents. This is especially difficult when

there is a large number of notes of equal value in succession. In "St. Peter" seven equal notes occur together, while in "Love Divine" fourteen syllables of quarter-note value follow each other. There is a great temptation to play and sing these notes with equal volume, the effect being dreadfully monotonous. Moreover, the absence of accents tends to produce dragging and lack of precision. The remedy lies not in over-stressing the accented beats, but in playing and singing the unaccented ones a trifle more softly. This is especially important when the line is sung fortissimo, for otherwise we obtain just a dreary plateau of volume — or noise. But such rhythmic distinctiveness is equally desirable in soft hymns. A tune like "Rest" (Maker) can also be made monotonous if every beat is given equal strength.

A further advantage in a properly marked rhythmic pulse is that it secures the full time value for long notes, especially when they occur at the end of a line.

3. Discerning critics complain of the tendency in many churches to rush from one stanza to the next without any pause in which people can catch their breath. A measured interval of definite length should be observed. In the chorale type of tune, allowance is made for the addition of a fractional unit of a bar between stanzas, and by custom this has been embellished with relatively soft counterpoint. The provision of a definite interval between the stanzas gives added reason for playing the entire tune over before the first stanza is sung, for the people start the first stanza with just the same attack as with those that follow.

This is especially true if, on every hymn, they are accustomed to rise with the choir when the player begins to give out the last pair of lines.

4. We have spoken of the need for a vigorous rhythmic pattern. Some play-

ers, however, have one preferred tempo, and any tune which they play tends toward that pace. To set the proper tempo for any hymn requires good judgment. But to hold it at the chosen basic speed throughout the whole hymn is quite another matter, and is not always so easy as it appears.

5. The correct basic tempo for any hymn is governed by the size and acoustics of the building, the number of people present, their sense of oneness in worship, and their familiarity with the music, as well as by the nature of the lyric and the texture of the music to which it is set.

It is obvious that, other things being equal, the tempo will become slower and the style of the player more bold when leading the singing of a great number of people. When a thousand or more are present, the organist's touch is distinctly non-legato, and the pace is reduced, compared with the style and tempo used when a couple of hundred are singing.

6. Playing a hymn for mass singing differs from accompanying a soloist or a well-trained choir. A single solo voice needs no rhythmic urging — at least it should not — but a large number of people spread over the pews of a church are held together by the crispness of what they hear from the piano or organ. Experienced musicians can play a hymn tune with their fingers keeping just a shade ahead of the response of the people as it comes back to them, but without actually quickening the established tempo. This slight interval allows for sluggish organ action and pipe response, for the actual time-lag due to distance, as well as for the inevitable "response-lag" of the people. The latter is often unjustly called a tendency to drag. If there is really definite dragging, the basic tempo is probably too fast. When people sing together Sunday after Sunday, there should be no actual dragging. If the tempo and treatment of the hymns are

comfortable, they will be sung clearly and with vigor.

7. Church musicians differ greatly in their use of very moderate changes of speed, known as *rubato*, and other devices for making the singing of the hymns more effective. The writer is not at all in sympathy with an inflexible metronomic uniformity of tempo. He does not play all the verses of a hymn exactly alike. The ends of pairs of lines are not chopped off, in order to preserve a rigid beat. The climaxes of the hymn text are given a slightly broader treatment, all this without forfeiting the feeling of rhythmic unity. Caesurae of the text are followed. He recalls with pleasure one comment — "I could feel that you were reading and interpreting the words of each verse as they were sung by the congregation." The friend might have added that very often the organist made his playing more sensitive by singing the words himself softly.

While the requisites mentioned above deal with elementary musical problems in playing hymn tunes, our primary concern is to make the music a wholesome yet sensitive vehicle for the hymn-texts. We must always remember that the words are not subordinate to the music. The tune exists solely to implement the spiritual message of the text. The latter is supreme. When this relationship is ignored we get tunes of ephemeral value, with repetitive and trivial texts. The vogue of such a song is due to its catchy rhythms and cadences rather than to the quality or significance of the words.

It is essential to master the lyric as a poem just as we study minutely the text of an anthem, or the verses in the responsive reading of the Psalms. The fact is that some organists and church musicians — like some ministers — do not read aloud as well as they should or could. Mannerisms of cadence and emphasis, artificial caesurae and the join-

ing together of minor phrases in spite of the punctuation marks, come naturally to them. The remedy is to place oneself in the hands of a good instructor in speech, perhaps having records made periodically of speech exercises, so as to indicate progress. It may be possible, in addition, to attend a class in choric speech, thus learning how to avoid muddy group reading, and laying the foundation for that simple eloquence which can be fostered without difficulty when any large group of people get the habit of clear concerted reading. But clarity of concerted reading hangs on clear, well studied diction on the part of the leaders. Further, such reading is fine preparation for clear singing; in fact, no clear, vigorous singing is possible unless the reading or recitation by the group has also vigor and clarity.

In any case, it is essential for us to have the texts of hymns available for study as *poems*. One result of having all the stanzas of hymns set in between the staves of the music score is that ministers and church musicians of today have a real handicap as compared with their older comrades. The latter were brought up with hymn books having the words printed as poems, so that their eyes and their minds could capture the architecture, thematic pattern and message of the hymns. They could read the words aloud with ease, and the omission of certain stanzas, when necessary, could be done intelligently. The writer recently suggested that one of his students should purchase an edition of a certain excellent modern church hymnal with the words only, for study purposes. The answer came that there had been such an edition; it had a very small sale, and when exhausted was not reprinted. In other words, the texts of the hymns for public worship in one of our major communions were — and still are — unavailable in the literary form they deserve. We recall the ordinary mishap of

the singer who hurriedly continues the words on the wrong line, or of the minister who announces that stanza five of "Where cross the crowded ways of life" will be omitted, thus allowing the people to begin the last stanza lustily on the second half of a long sentence, and a subordinate clause at that! Another danger is the thoughtless omission of stanzas that are quite essential to the value of the text. In the hymn referred to above, one book omits the third stanza, "From tender childhood's helplessness", with its five unforgettable word pictures.

In the Episcopal Hymnal, soon to be issued, we learn that an edition will be printed with the melody of the tune, below which are printed all the stanzas, in the form of a poem. We can only hope that wide use will be made of this edition.

The remedy lies in getting hold of an edition of the book with the words only, and, if this is impossible, in making use of an adequate hymnic anthology. Fortunately, a collection of the hymns most commonly used in this country has just been published, by Halcion House, under the title *The Best-loved Hymns and Prayers of the American People*. The compiler is Dr. Harold V. Milligan, who served twenty-five years as organist at Riverside Church, New York. In the preface he remarks that "In separating the verses from the music, we throw a new light on the former. The necessity for dividing words into syllables to fit the musical pulse no longer exists, and the poetry stands out in its true character, enhanced by this independence."¹

In using such a collection of hymns we shall of course learn to read them well aloud, for their beauty and meaning come to us largely through the ear. In addition, we should undertake collateral reading, including such worship aids as Augustine Smith's *Lyric Religion*, the handbooks to the hymnals, and larger

works on hymnology. Bringing this new background to our church people will increase their appreciation of the words they are asked to sing, for such an increase is the crux of the whole matter. If a person stands up to share in a hymn which has real meaning for him — whether from old association or because it has recently been given a place for itself in his spiritual life — he will put new vigor and feeling into his own singing.

KNOWLEDGE OF HARMONIC FORM AND TREATMENT

An elementary knowledge of harmony will make it possible to progress smoothly from one key to another. Following a response in A flat by a hymn-tune in the comparatively unrelated key of D, with no connecting transition, is entirely avoidable. Effective modulation should lead to freedom in simple improvisation, which is most valuable in service accompaniment.

Another facility is the embellishment of the tune, either instrumentally or through a sung obligato or descant. In certain tunes, dignified variations can be made in the harmonic treatment, while the voices continue in unison. We well remember hearing the late F. C. Maker add original harmonies to the first unison line of his own tune, "Wentworth," sung with the words, "My God, I thank Thee who hast made." Dr. Charles H. Lloyd, organist at Eton College Chapel many years ago, has given us splendid examples of this art in his book, *Free Organ Accompaniment of Hymns*. Sometimes interludes are effective. They must always end in a satisfying return to the key of the tune.

The use of descant involves the service of a small group of picked soprano singers. The harmony of the tune may be retained unchanged, or a really distinct harmonic treatment may be employed. In the latter case, all present except those sopranos who carry the ob-

1. Quoted by permission of the author.

ligato must sing in unison. In either form of descant, there are definite principles for its use, which must be known and applied intelligently.

We have mentioned unison singing with approval. Some of the finest additions to our recent hymnals are to be sung in unison. A congregation "finds" itself as a unified singing body most quickly through unison use of a strong tune of the chorale type.

PARTNERSHIP WITH THE MINISTER AND WORSHIP LEADERS

These matters will bring the organist into close touch with the leader of worship, who is generally the minister. The importance of such cooperation cannot be stressed too strongly. It involves joint planning for the worship each week, and includes the gathering and integration of the materials for every service. Beyond this, there is the constant process of exchanging ideas, discussing music suited to the sermonic themes, and examining new hymnic material. The musician should continually be collecting lovely music and suitable texts. He can play through the new hymnals, and inspect carols, folk-songs and especially the heritages of song from other lands. Together, the minister and he search for desirable new hymns for special services and also as additions to the hymns in the regular book.

FURTHER RESPONSIBILITIES OF THE MUSICIAN

The organist is the musical minister of the whole parish. His ideals and methods of singing should be applied in the church school and among the smaller groups in the church that meet together for worship, for the musical leadership there is his concern, though he may not himself have charge of the singing of those groups. He should also be consulted about the choices of hymn books and hymns for special occasions for the children and young people of the church,

which are often more perplexing than for the adult congregation.

Sooner or later an organist may be asked to help his people in acquiring a new church hymnal, and if he is well posted on the current books his opinion will be highly valued. When a new hymnal has been secured, the organist will act as guide and teacher for his congregation as they learn its fine lyrics and tunes. One successful way to do this is to introduce them as choir hymns. A new hymnal and a revival of interest in hymns must go hand in hand.

Many churches have enjoyed the experience of holding hymn festivals, and it is only natural that neighboring churches should occasionally join in mass festival services of hymns. Under the auspices of the local chapter of the American Guild of Organists, the churches of a metropolitan area often hold great festivals, at which important anthems are sung by the combined choirs. But mass hymn festivals are equally interesting, and far more easy to promote, and these chapters of organists are ready to add them to the winter program of activities. There is now a definite movement for holding hymn festivals throughout the country, which is being sponsored by the Hymn Society of America. Councils and Federations of Churches have joined with church musicians in these festivals, often with the aid of the local branch of the National Federation of Music Clubs, and sometimes that of the music departments of the public schools.

People can also be gathered together for mass hymn demonstrations and rehearsals, at which choirs and congregations join for serious study of well-selected hymns and tunes. This is a special interest of the Hymn Society.

Every organist can find cooperation among these various types of leaders interested in the music of the church. In small places he may get help from the

State church-music chairman of the National Federation of Music Clubs. In larger towns and cities he can readily join or form a group of his associates, and share in the movement for a genuine revival in congregational singing, bearing in mind that the Guild of Organists and the Hymn Society are ready

to bring to him the experience of many other churches and communities.

Let us all pray that our churches may become singing churches, and let us work even harder than in the past to increase the spirit of song in Divine worship, for which music has always found its noblest expression.

V

USING OUR RESOURCES OF HYMNS AND VOICES

W. FREDERICK MILLER*

PRE-CHRISTIAN mythology describes the origin of music as divine. The Old Testament has many references to the place of music and musicians. The Psalter is a collection of hymnals of the Temple. Its music has long since vanished but its importance as an expression of the eternal voice of God is recognized by Jew and Christian alike.

The music of the early Christian church was much like that of the synagogue. Soon, however, the songs and hymns of the early church developed. The Canticles of the New Testament bear witness to the beauty and poetry which the new fellowship inspired. We do not know today how that early music sounded, but we do know that the music of the early church was congregational. Even the heretical movements recognized the importance of the sung word. Arius and Chrysostom both propounded their respective views with the aid of congregational singing. The Reformation was immeasurably furthered by the use of hymns. The Bohemians under John Huss sang their Hussite Battle Hymn,

"Warriors who for God are fighting," as they hurled their threshing flails at the enemy. Zinzendorf and Zwingli used music for teaching the new doctrine. Calvin chose outstanding poets and musicians, Bourgeois and Theodore du Bese, to assist him in developing the stern hymnody of Geneva. This hymnody eventually reached America through our Pilgrim fathers. Luther was a theologian and a musician. He is credited with the words and music of twelve hymns. His wide use of congregational music was of great assistance to him in developing the Reformation among the people.

The modern church in America has been gradually awakening to the importance of music as an aid to religion and religious education. This wider use and study of the potentialities of music has been forced on the church by the rapid expansion of the program of music education in the public schools. Through the schools, boys and girls are given opportunity to study vocal and instrumental music without regard to any special privileges other than talent. This training prepares them to take part in and enjoy great music.

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Religious education should attempt to make good use of music in worship and recreation. So often, there has been a failure to realize that good music in worship for both the leaders, soloists, or choirs, requires diligent and constant rehearsal. The congregation of worshippers often does not sing well for two reasons; first, it has had no motivation, second, it has no technique.

One of the laws of learning is that until readiness to learn has been established there is no learning. Music, to be used successfully in religious education, needs to pay strong attention to the law of readiness. Our orders of service and our leaders of worship are not always helpful at this point. So often the order of service carries the hymn by number only. The leader or minister announces, "We will now sing number so and so." Here, there is evident lack of recognition of the law of readiness. No motivation has been used to prepare the worshipper for a spiritual experience. The simple announcement of a street number or a post office box would be just as effective as the average hymn announcement.

Often the leader senses this need for motivation, but does so too late. He announces the number and while the worshippers rustle through the pages of the hymnal looking for it, proceeds to read a verse or two. The worshipper can not hear the reading because he is searching for the number rather than the idea about which he is asked to sing. He knows only that he must find a number, and while finding the place, loses the motivation.

A number of motivations are worthy of both sound religious education principles and good music. A leader must know thoroughly the indices of his hymnal. Not all hymnals have all the desirable indices that a leader needs. The standard ones are First Lines, Authors, Composers, and Arrangers, Tunes, Metrical, Chronological and First Lines of

Verses. In addition, the leader will need to make his own indices of such pertinent facts as nationality, theological ideas, scripture sources used as a basis for the hymns, classic and recognized authors and composers, standard musical compositions represented, and religious folk-song. From these facts, a psychological introduction to the hymn in worship can be evolved which sends the worshipper on a search where his spirit can find meaning in both the text and the music.

Congregational and youth group singing is done poorly when the skills which good singing requires are not developed. Adequate rehearsal is essential. The youth or church choir that never rehearses soon ceases to be. People will not continuously repeat an act which is meaningless unless there is definite mental unbalance. Lack of rehearsal insures inadequate participation. The same is true of our congregations. The hymn is poorly sung in worship because there is inadequate rehearsal opportunity. The Sunday singing of number so and so without rehearsal gives the congregation no time to learn the art of singing. There is no technical readiness. Congregations and groups need rehearsal to be in musical readiness. Men and women, boys and girls, cannot endure counterfeiting the hymn's musical material. Unwilling to counterfeit they will not sing. The education which takes place where such situations obtain conditions the people away from the readiness to sing.

Music can have a more definite and meaningful relation to religious education by developing a small but adequate plan to cover the treasure of hymnic material. A child entering the church school in the Primary department may spend approximately fifteen years under the influence of the church religious education program. A modest program which required the study of only six hymns per year would familiarize the pupil with

ninety hymns in this time. In his early years he could learn at least forty by memory. The average church school or worshipping congregation sings only one one hundred to one hundred fifty hymns per year. There are many repetitions so that the number of different hymns is far smaller than that. Hymns which are repeated too much, however, often wear out. A modest program of hymn and music study begun early in the church school and carried forward systematically will promote a larger acquaintance with the spiritual and musical treasures contained in our hymnals, and promote in the end better congregational participation.

The problem of enriching the experience of the worshipping group seems almost insoluble when we approach it directly. Good music is not easy for the average pupil to understand or enjoy because he hears so much bad music, and because of his natural aversion to that which is new and unfamiliar. To solve the problem an indirect approach is often best. This can be accomplished by using musical groups such as the choirs of the church or the departments of the church school. When the members of choirs have their tastes developed, and it is easy to develop them because they are committed to the task of becoming acquainted with new musical material, the tendency is for these people to ask for the new hymnic material, now familiar to them through rehearsal. Through their participation in congregational singing, their influence will permeate the entire group. Even a backward leader cannot resist such a trend and maintain at the same time the group's respect.

The approach to the problem of enriching the individual worshipper's experience with music is solved more easily by this same indirect approach. With early adolescence, particularly among boys, the use of hearty and lusty folk songs will start these youths singing

again after their enforced vacation during the period of voice change. It is then an easy move from the secular folk song to religious folk song.

The later adolescent and the adult need a more subtle approach. The best opening is through an appeal to the spiritual perception. The texts of our hymnals represent the collected hopes, yearnings, desires and triumphs of many persons in their search for spiritual reality. A brief introductory word by the leader summing up the ideas of the author will sometimes lift a hymn out of the ordinary into a vehicle for deeper spiritual insight.

The problem of enrichment lies not alone in the presentation of the text, for to express ideas in words is a part of the equipment of most persons. It is when an approach to the music must be made that leaders frequently feel inadequate. Men and women will respond to the finest in music if it is adequately presented. Even the most difficult group will thrill to the expansive feeling which learning a new hymn or melody gives them. The word "new" is used here with two meanings, new to the group and actually new in the sense of just having been composed. The Beethoven "Hymn to Joy", 1800, may be new to the same congregation to which Canon Douglass' tune "St. Dunstan," 1924, to John Bunyan's text is new. Some hymnal editors are putting some of the great heritage hymns back into circulation again. They are thus new material — new to this generation.

Begin with the best to form a judgment of the worth and merit of the music of religion. The individual who wishes to develop standards of judgment can start with the hymnal. Beginning with the index of composers he would want to become acquainted first with the standard or classic composers — Bach, Beethoven, Mendelssohn, Schumann, Borntiansky, Cruger, Holst,

Tallis, Vaughn Williams, Praetorius, and others. Following acquaintance with the hymns of standard composers might well come a study of religious folk song. Such music has lived because its inherent spiritual mood and quality have made it an acceptable and worthy vehicle for the expression of religious truth. Religious folk song study in turn leads into an investigation of the heritage hymns.

Heritage hymns can be defined as those hymns which have been used to give voice to the major ideas of a new religious tradition and have proved their worth by taking a permanent place in the body of religious knowledge. They have lived up to the present because both their music and their text have had qualities which are universally accepted. Their melodies have lived because they are singable.

The music of the hymn-chorale, "Praise Ye the Lord the Almighty, the King of Creation", is a case in point. This is a new hymn to some of the recent hymnals. The melody is dated 1668 by the Presbyterian hymnal of 1933. The tune has been widely used in Europe. Its name, "Lobe den Herren," suggests its German origin. The same melody, however, is published as a Norwegian Christmas folk song in a choral arrangement by Harvey Gaul. The melody is easy to learn. The first phrase of the melody is repeated for the second phrase of the poetry. The third phrase and last phrase of poetry are set to the simplest of musical forms, a partial scale with no skips in the phrases. Small intervals occur between the second and third phrases and the third and fourth phrases. The melody ends on the same note with which it begins. Thus the singer ends on the pitch which starts the next verse. These characteristics of simplicity are found in the best hymn melodies. The hymn adaptation of the choral theme of Beethoven's choral symphony, the Ninth, shows a simple A A

B A form. Even the third phrase, B, contains repetition.

It is easy to get a group to agree that it wants only the best; harder, however, to keep it using the best. In part, this is due to a general lack of attention where music is being presented. It is expected at symphony concerts or recitals that the audience will remain silent so the music may have its full effect on the listeners. In church, the story is different. Just as the radio keeps the home from being silent during the day, so the prelude and postlude seem to be meant to keep the church or church school from being silent as the worshippers enter. The use of the best in these parts of worship is lost if there is no attention. Religious educators and musicians need to realize that whenever they use music or perform it for an unlistening public, they educate or condition the public to refrain from listening. Not only must the music used be the finest, but the attention of the worshipper must be of the same degree. A prelude used after the call to worship will command a reasonable amount of attention.

The introduction of good music can be accomplished by indirection in several ways. Let us suppose a new hymn is to be introduced. The desire to use the hymn at once could easily bring one to introduce it ahead of the best psychological moment. Motivation and preparation for group singing should take at least six weeks if the group meets but once a week. With a youth group or congregation, the first introduction could be the use of the music as a prelude. This use could be expanded to include the music as a solo, as a meditation, and as a postlude. At times when familiarity with the text is being attained, the music might be played while the ideas of the text are being assimilated. Such a critical treatment of music and text can be used only for the best of both. Neither will stand up under such use if the ideas

are thin and inadequate.

The Gospel song or the hymn which mentions the "Saviour of mankind," by inference only, usually has a tune which is trivial. Music of this type is often extremely sentimental. The response to such music is generally subjective. Thus the individual person becomes the center and his own personal concerns the only concerns of religion. This person misses the sense of companionship with others in worship, praise, adoration and service. There is in the best of music a happy balance between the subjective and the objective.

It is at this point that youth leaders need to exercise the most care. Early adolescence, with its awakening of the emotions, can easily be conditioned to respond to the subjective only unless care is exercised. The choice must keep in mind the need for emotional stimulus to the point of commitment to personal loyalty to Christ, but at the same time to be healthy, it must contain a large amount of objectivity. Such objectivity cannot be found in cheap foot-music. It must be sought in the noblest and best of music.

The world today is a neighborhood. The reality of the ecumenical character of the church is pressing upon us. The youth of today are world citizens, members of a world-wide fellowship, in a physical sense. Older youth are scattered around the world by the war, younger brothers and sisters and parents are in contact with places in geography which up to now have never seemed real to them. That they lack spiritual preparation for the most part for this new view can, in some measure, be traced to a lack of implementing the world-wide program of Christian missions with an understanding and appreciation of the universality of art and music as well as religion.

Music is one of the finest mediums of

education for developing the ecumenical mind. The Protestant church member never asks when he sings "There's a wideness in God's mercy" or "Faith of our fathers," whether Frederick Maker was Roman Catholic or Protestant. There is about these texts something of a universal and ecumenical character which is so powerful that it makes no difference who said it. Experience confirms the truth of the sentiment.

The music of the Protestant church comes from Catholic and Jewish sources, and from such widely separated branches of the Protestant church as Lutheran to Unitarian, Methodist to Quaker, Presbyterian to Episcopalian. Many of the finest choral works were written by Roman Catholic composers. Even the Latin of the mass, when the spirit and mood of the music is captured, may at times be used in Protestant worship. Cesar Franck, Beethoven, Haydn, Mozart were all Catholics. None, however, has been able to supersede the stupendous setting of the Mass which the Protestant John Sebastian Bach gave the world in his monumental "Mass in B Minor." The music of the hymnal, too, reflects this wide scope. The various official church hymnals depend on sources outside their denominational barriers for some of their greatest treasures. Even a Roman Catholic hymnal such as "St. Basil's" has in it melodies which have been borrowed from the Reformation composers of Germany, and the Union Hymnal of The Central Conference of American Rabbis contains hymns by Whittier, Longfellow, J. H. Holmes, Hosmer and even Isaac Watts.

Music thus becomes the handmaid of religion which unites the hearts and minds of men and women on the high level of their spiritual heritage. It is on the level of mankind's total spiritual heritage that music makes its maximum contribution. On this level only the finest and best can have a place.

RELIGION IN HIGHER EDUCATION TODAY

Report of a Regional Conference of the Religious Education Association held in Chicago May 2 and 3,

1943

I

GENERAL CONFERENCE REPORT

L. L. LEFTWICH*

THE Association's Committee on Higher Education under the leadership of Professor Edward W. Blakeman, called the first Regional Conference for the Religious Education Association for 1943, to meet at the University of Chicago on May 2 and 3. Nearly a hundred persons from Catholic, Jewish and Protestant groups participated. Members of the conference united with the University Chapel congregation on Sunday morning, when President A. H. Cotton, of the Presbyterian Seminary in Chicago, delivered the address.

The first general discussion group met at two o'clock Sunday with Mr. Blakeman in charge. He presented a brief history of the Association and told how it was planning regional meetings this year, looking toward a National Conference in 1944. He explained that some 300 of the known 1051 persons who were employed to teach, administer, or counsel in religion in the universities and colleges live in the Middle West and had been invited to attend this conference, and that an additional 200 campus pastors and secretaries had been invited. He pointed out that the Association was experimenting in bringing together persons who carried on different functions in religion and to serve a need which other national religious units were not meeting. He stated the theme of this conference as "Religion in Higher Ed-

ucation Today" and introduced Dean A. J. Brumbaugh of the University of Chicago, as chairman for the first session.

Dean Brumbaugh gave the official welcome for the University and paid tribute to William Rainey Harper and his associates who founded the Association forty years before. He said that the University of Chicago had at times been called "godless" by certain persons, but in his eighteen years with the University he had not found it so. He felt that the University was very close to social change in its religious teaching and practice — which might account for criticism. He then told of visiting many colleges where religion seemed to be "ten years behind social change." In some colleges the teachers of religion were found to be "orthodox enough to please the most orthodox section of the constituency." Students in these colleges want to know also how religion relates to a modern world. Dean Brumbaugh believes that interest in religion is rising both in the world about us and on the campus. The universities and colleges should be alert to these rising tides of new spiritual life.

Professor A. Campbell Garnett of the University of Wisconsin read a paper on "Religion in Higher Education" (summarized under IV). This set the stage for a spirited discussion led by Thornton Merriam of Northwestern University. Most of the questions cen-

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tered about Professor Garnett's gestaltic concept of reality. The discussion was eager but due to the program had to be limited. Fully half of the conference members participated.

EVENING SESSION

President Frank E. Baker of Milwaukee State Teachers College presided at this session. Dean Charles W. Gilkey was the chief speaker, and dealt with the assets and liabilities which religious agencies face on the usual campus.

Among the liabilities he mentioned: (1) New uncertainties which are appearing in campus life, leading often to a mood of helplessness, and (2) the many new pressures which are upon us — speed-up of the annual schedule — limited leadership — interrupted schedule, such as Harvard Chapel service, which has been halted for the first time in many years — staff members laboring under increased duties and shifts in their teaching work — hunger for the student-faculty friendships of peace time.

Among the *assets* he mentioned: (1) Quickened interest shown by larger attendance at the college assemblies. Chapel exercises and convocations show more pointed discussions. (2) Different kind of letters being exchanged. (3) Because of the greater crisis, we have finer opportunities and greater dangers.

He gave encouragement by noting, in the midst of change on the American campus, the new religious awakening among students and faculty members. The new pressures on students and faculty may cause both to miss enlarging opportunities.

Questions were asked:

Petarsky: May we not upset the morale of the service men on our campus by new teachings since there is such a short time? Can the usual student differentiate between the sin and the sinner? How can students and faculty see

the meaning of religion in times of war when they do not in times of peace?

Minor: Should the sinner be killed in times of war?

Pierson: What are my opportunities as a religious teacher serving soldiers on the campus?

Miller: How far have courses in rehabilitation been introduced into college?

Leftwich: Is the return to religion recessive, or is it facing life with resolution?

Gilkey: I find none of this so-called "fox hole" religion among students.

Minor: One university book store sells "charms" to customers — are we not facing a return to magic in religion?

Following Dean Gilkey, Professor Thomas S. Kepler of Lawrence College made a strong plea (summarized under III) for the retention of the Humanities — including Religion and Philosophy — in the college during and after the war. Charles Braden, of Northwestern University, led the general discussion in which 24 persons out of the 72 present participated.

MONDAY MORNING, MAY 3

The conference members divided into three functional groups for this session — professors, administrators, and campus ministers.

I. Professor Henry N. Wieman was leader for the *Professors of Religion or Bible*. Twenty-one participated. They limited their two-hour discussion to the "Content and aim of courses in religion" (See outline under II). The problem of discovering criteria for determining what God is and how one "endeavors to get right" with this reality was predominant.

II. *The Administrators* were eleven strong; they were led by Dean Gilkey and Professor Gerald Knoff. They considered how the universities and colleges

could initiate a whole religious approach to the campus. Rev. Frank O. Beck of the University of Indiana told of the five-year experiment in the "Religious Workshop" there. Merriman Cunningham of Denison University told of the program of that campus. All those present took part.

III. *The Campus Ministers* were led by Rev. Paul Burt of the Wesley Foundation at the University of Illinois, Rabbi Harry Kaplan of Ohio State University, and Father Joseph Connerton of the University of Chicago. Thirty-two attended this group.

Pressing problems facing the campus ministers during the war came to focus first. Professor Blakeman identified three vital issues at Michigan: curricular shifts; absence of several administrators; religious leaders divided. Rabbi Kaplan stated that religion on the campus was facing the same problems that religion in the larger community faced. The objectives of religion are the same as in times of peace, i.e., to develop well-rounded, socially minded persons. Problems in war time are simply heightened as compared with peace times. Father Connerton emphasized the agreements which the three historic faiths had as a basis of mutuality. Mr. Burt stressed the urgency of the task thrust upon the campus ministers.

There was a general consensus of judgment that the group meetings had only scratched the surface and needed more sessions to complete their work.

MONDAY AFTERNOON

Professor Gerhart Meyer of Chicago read a paper on theories of education and religious education before the eighty-nine persons in attendance. Professor Edwin E. Aubrey directed the discussion and Dr. William Hutchins of the Danforth Foundation and Father Connerton made pointed contributions.

MONDAY EVENING

Professor Blakeman opened the last session with a stirring plea for "Cultural Pluralism" by which he hoped a spirit of world Christianity might be taught and practiced in our institutions of higher education. President Harold C. Coffman of George Williams College led the 38 persons who were present in a practical consideration of resources and needs on the present college campus. Gerald Knoff, Paul Burt, and Karl A. Roth of Lake Forest College, made interesting contributions to the session. The problem of implementation usurped the discussion. This was the smallest and perhaps most stimulating session of the whole conference.

Professor Ernest J. Chave, President of the REA, made a call for support and loyalty to the organization which is now 40 years of age and more in demand than when it was created.

Professor Blakeman concluded the conference with words of appreciation to the University of Chicago, our host, and to the speakers and contributors. He announced that conferences in Florida, California, New York, and some other points in the East and South would be held this year. He appointed committees to arrange for another conference on higher education this summer in connection with the Pastors' Institute at the University of Chicago.

SOME PERSONAL EVALUATIONS

The Religious Education Association has a wide-open field of operation in American culture which is largely neglected by other national religious and educational agencies. Democracy demands that the historic religious cultures get together to experiment in terms of larger community patterns. The pressures of war time are flooding the campus with unprecedented problems. This Association could furnish the inclusive fellowship and spirit of cooperation

which would unite administrators, teachers, ministers and others of all faiths into a new religious front. This dire need was clearly demonstrated at Chicago.

But in meeting this need the REA is almost without funds, without an executive secretary, and with no definite patterns of procedure. A few men are willing to explore the field at considerable personal expense. But the rank and file of the membership do not respond, five hundred having been invited to this conference and but one hundred attending.

Too much time is consumed in these conferences on theological problems which might well be dealt with in one section but which tend to usurp the center of the stage. Learning to work together democratically and creatively should have the right of way.

Too little attention was given to public education as a field for religious co-operation. No officer of a national educational association was present to point out the interrelations of religious educa-

tion and public education. No leaders of interracial movements made contributions. No national leader in the field of capital and labor helped to clarify that field. Many outstanding leaders in various religious fields who were present made no contribution to the discussions. There were too many papers read and not enough of a genuine sharing of ideas. The conference was too short to cover the wide range of topics announced. Women leaders were not included on the program.

Many new insights were brought out on the campus problems. Many programs in operation were reported. Much good fellowship was experienced. Many of the younger men discovered the REA and joined. Many called for future meetings on some of the same problems encountered in this conference, and each of the three functional groups proposed later meetings. We are on the right track in the REA — what we need most of all is (1) a refinement of technique, (2) employed leaders, and (3) funds to go ahead from exploration to action.

II

SUGGESTIONS FOR DISCUSSION IN GROUP OF TEACHERS OF RELIGION

Prepared by HENRY N. WIEMAN*

Suggested Limitation of our Problems

1. Suggest that we do *not* discuss the problem of method:
 - (1) Not how to get religion more widely into education,
2. Suggest that we *do* discuss content and aim of courses in religion:
 - (1) Not content and aim of religious services, campus life, etc.,
 - (2) But *do* discuss the content and aim of courses we teach.

3. Reasons for this suggested limitation:

- (1) Futility and confusion on attempting to treat all problems at once.
- (2) Peculiar province and responsibility of us teachers is problem noted. Other groups will discuss the other problems. None will treat this.

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- (3) Neglected state of this problem due to difficulties arising from our differences in religious conviction.
- (4) Primary importance of this problem. The more efficient and successful our method in putting religion into higher education, the more evil we shall do if content and aim of instruction is wrong.

Suggested Content and Aim of Instruction in Religion

1. Content and aim should *not* be instruction about religion any more than content and aim of psychology or sociology or physics or any discipline of instruction is about itself. Content and aim of instruction in psychology is knowledge of human mind, in sociology knowledge of social process, in physics knowledge of molar masses.
2. Explanation of suggestion just made:
 - (1) If there is some reality upon which man depends;
 - (a) If this reality sustains and saves when man is right with it;
 - (b) If man surely incurs disaster when he is wrong with it;
 - (2) Then most important thing to know in religion and in life is
 - (a) What this reality is and what it requires of man, and
 - (b) How to get right with it.
 - (3) This saving reality is not religion.
 - (a) Right kind of religion is endeavor to get right with it.
 - (b) Most religious practices, ideals, values and meanings misdirect man away from this reality. In other words, religion is subject to error like all else in human life and precisely on this ac-

count we want to get it into education for criticism, correction and improvement so far as concerns intellectual content.

3. Content and aim of instruction in religion *should* be to teach students:

- (1) What the saving reality is and what it requires of man,
- (2) How to get right with it, and to
- (3) Correct false religious ideas and mistaken religious practices.

What Should NOT be Content and Aim of Courses in Religion

Following might be in courses incidentally as means to the true aim, but not as main content and aim of instruction in any course.

1. Not religious practices, ideals, values and experiences. Not religion at all merely as religion with all its errors and evils.
2. Not psychological peculiarities of religious consciousness.
3. Not the importance of religion simply as religion.
4. Not the relation of religion to other human interests and disciplines.
5. Not history and distinctive characteristics of religions.
6. Not the working of the church and how to cooperate with it.
7. Not the Bible as literature nor as religious document, but only as means to the aim of instruction above specified.
8. Not teachings and life of Christ except as means to aim specified.
9. Not religion as one important branch of culture.
10. Not philosophy of religion as synthesis of all the nine aforesaid.*

*I am indebted to William C. Bower for statements he let me read in preparation of this outline. H. N. W.

III

EDUCATIONAL DANGERS IN THE WAR-TIME COLLEGE

(As Particularly Pertaining to Religion and Philosophy)

THOMAS S. KEPLER*

THE SAME WEEK in which I received notice of this meeting to discuss "Religion in Higher Education" I was browsing through an article written several years ago which included these words, "What the world is now in desperate need of is a higher education in which the content of the whole curriculum shall be presented under a spiritual interpretation — science, mathematics, history, literature, philosophy, and every other subject." It seemed an unusual coincidence which caused me to realize more poignantly than ever before that the motif of the liberal arts college has digressed far from that of our first American college, Harvard. Her motto was that of saving the churches from an illiterate ministry through her service of educating men for the clergy: the college's purpose today is generally that of trying to help the United Nations win the war. Surely a paradox of purpose born out of necessity!

The liberal arts colleges today must be willing to make every sacrifice — except one — to help win the war! The one sacrifice I reserve is that of *judgment*, with which are allied three imminent dangers.

1. *At a time in which the traditional norms of the liberal arts college have been questioned and revaluated, the colleges find themselves becoming war-centered institutions.* This is the first danger. Every college must in devoted ways help

the United States win the war; but in so serving the government she must not lose her particular reason for existence. College administrators today need a bifocal vision, with one eye on the war effort and the other eye on the preservation of the spirit of the liberal arts college.

Before the nineteenth century the liberal arts college found her *esprit de corps* in the arts and letters. In the nineteenth century, as science found entrance to the liberal arts college in an enthusiastic manner, the average person within its corridors found his interest in education mainly that of acquiring technical ways to better his earning a living. Had the present war not interfered, by the end of the twentieth century the motif of the liberal arts college might have been saturated with the social sciences, aided by philosophy and religion, in which college graduates would have found the reason for graduation mainly tied into a purpose to better the world. But this potential motif was cut off by the present war. Hence we find the college's purpose for existence related to that of winning a war mainly through its aids in technological education.

At a recent meeting of American educators the subject discussed was, "Will the Liberal Arts College Survive?" After the papers were read dealing with this theme, the discussion turned almost immediately to the defense of the humanities. It seems obvious that *liberal arts* colleges will survive amidst war

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effort only in relationship to the way they can retain the humanities.

It is undoubtedly a good stimulus for some colleges to reevaluate their real norms in this time of crisis. What some colleges have held as their ideals and what they really have become have not always been the same. Just as 1929 showed us in this country that there was a vast difference between our real wealth and our artificial wealth, so the year 1943 will cause educators in many instances to observe the differences between what their catalogs said their colleges were and what they knew their colleges to be. Such searching into the souls of our colleges causes us to ask afresh, "What is the norm for the liberal arts colleges today as she lends herself to the government in the major task of winning a war?"

2. There is another danger: *At a time when students are needing a profounder, sturdier philosophy of life to meet the problems of a war-torn world, the college curricula are turning the minds of students away from courses like those in religion and philosophy, due to the concentration of their time on the sciences.* It may be said (with a question mark in my mind) that "there are no atheists in fox holes"; but there do remain students on our college campuses who are greatly confused about problems of religion. They need courses in philosophy and religion more than before, mainly that they may become religious intelligently, rather than because of fear, in moments of grave "fox hole" catastrophies.

The number of men enrolled in courses in religion and philosophy will be almost negligible next semester. This past school year showed a fifty percent decrease of men enrolled in our colleges, with their concentration heavy in science courses where war preparation could be hastened. With almost all men on our campuses in uniform next semester,

courses in religion and philosophy will be taken mainly by women, since our war curricula suggested by the government leave practically no room for courses in these subjects. Even in the Navy V-12 program, which is one of the best educational patterns offered by the government, the only two courses suggested savoring of religion or philosophy are: one on Plato, and one on the materialistic philosophy of the eighteenth and nineteenth centuries.

It has been said that "when the half-gods go, the gods arrive." The opposite is also true, that "when the half-gods go, *all the gods* make their debut." If a college generation of men is to be denied some intellectual foundations in courses that give foundations for life philosophies, the spiritual leadership of tomorrow will be in default.

3. The third danger is found in the curricular changes: *At a time when students need a feel of history in order to have a perspective for facing contemporary problems, changes are suggested in some of our curricula so that courses in religion and philosophy can be made expedient for the present emergency.*

I still am in agreement with Emerson that "the lesson of life is to learn what the centuries have to say to the hours" when it comes to educational experience. There are no expedient courses in the arts, particularly no expedient courses in religion and philosophy. Student-centered education has a place in a technical school, but not in a liberal arts college. A liberal arts college must give students long historical roots in order that they may see possible ways of living and solving contemporary problems. Especially are such courses needed today in religion and philosophy so that students may have perspective of ways to meet their present difficulties, as well as a view of people in other centuries who faced problems which seemed immense to those times.

Recently in a radio talk Winston Churchill sounded the note I am here mentioning: "The future of the world is left to highly educated races who alone can handle the scientific apparatus necessary for preeminence in peace or survival in war. I hope our education will become broader and more liberal. All wisdom is not new wisdom, and the past should be studied if the future is to be successfully encountered."

Men in the armed forces today are concentrating on the sciences. When they return to the colleges after the war, they will undoubtedly make new demands on the courses in the arts now being neglected in their education. The wise college administrator will envision this demand. He will keep his courses in the arts intact now as far as possible. He will enlist the strongest teachers of

the arts he can find in the war emergency, in order that the humanities may be presented more strongly than ever before, both now and in the post-war period.

Recently in a midwestern liberal arts college the teacher of religion, who was considering the possibility of becoming a chaplain, talked to the president about this venture. The president said to him, "You are privileged to do as you feel best. But if you should decide to leave, I shall scour the country for the strongest man I can find to take your place, because your department is one I wish to remain intact during the war emergency." Such a spirit of preserving the liberal arts ideal in a wartime situation is greatly needed if we are not to lose the liberal arts college in the process of winning the war.

IV

RELIGION IN HIGHER EDUCATION

A. CAMPBELL GARNETT*

IT IS a commonplace today to say that man's chief problem is no longer how to control and utilize his material environment, but how to control and develop the social order so that his new power over nature can be utilized in ways that are socially constructive instead of becoming an instrument for his destruction and enslavement. In the maintenance of social order religion has always played an important part. As a dynamic of social progress it has also frequently played a vital role. If we are to solve the crucial social problems of our day — the adjustment of international and economic relations — we cannot neglect the study of a factor in the inner life and social relations of

human beings so important as religion.

In brief, religion must be studied today as a psychological and sociological phenomenon, as a part of man's effort to gain that understanding of himself and his fellow men which is so vital to the solution of the serious social problems with which we are faced.

If we approach the study of religion in this way I believe that we cannot but be impressed by the fact that, in spite of all the differences, there are certain common features in the religious experience of all mankind. In particular, religion is something that is felt to bind upon the individual certain moral obligations. The specific content of the moral law varies from people to people and from age to age, but at least it includes this — that the individual finds within himself something that demands of him

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that he concern himself with the good of others besides himself.

The *re-ligio* is a binding that binds him in moral bonds to his fellows. It makes itself felt within him, but it distinguishes itself from, and often opposes, his own will. It asserts its authority over his own will, accuses him and convicts him of sin. So he interprets it as a will that is other and higher than his own and interprets his world as a world that contains and manifests a moral will that is higher and stronger than the will of man. This higher will he calls "God" and finds that the will of God constrains him to love his neighbors. He tries to set limits to neighbourliness and finds, in the long course of history, that the will of God demands that one after another these limits must be broken down. He surrenders himself to the will of God, and where he had expected only the pains of sacrifice he finds the joy of service.

Religion is the product of moral experience and it issues in the conviction that the moral law is the will of God, of a God who is high above the mind and will of man, but who yet makes his will felt in the human heart.

It is not my purpose here to enquire whether this idea of God, which is the typical interpretation of religious experience, is a correct view of God and the world. I wish instead to point out that the facts of religious experience which have produced the typical idea of God are of great significance for our understanding of human nature. They indicate that there is *something* in the nature of man, whether it be the immanence of the eternal God or a mere emergent product of terrestrial evolution, that demands of him that he love his neighbours, *all* his neighbours, even his enemies. It is something that conflicts with his egoism, something that disturbs his selfish complacency, something that makes itself felt whenever he pauses to *reflect* on the

values he finds highest and best. It is something that rewards his reluctant altruism with a deep satisfaction, that makes his noble impulses shine with a peculiar brightness, and that tends to burden him with a sense of sin whenever he calmly reflects on how he has sacrificed the greater good of others to some lesser desire of his own. In brief, an insight into the nature of man's religious experience reveals that at the heart of human nature there is *something* supremely good.

This discovery in religion of a ground for faith in man is of tremendous importance in our approach to the modern problems of social order. Authoritarian systems have always been based upon a low view of human nature. For the Plato of the *Republic* man was a creature fallen from his high estate who could only recover the idea of the good through a prolonged process of philosophical discipline. For Thomas Hobbes he was a creature of mechanical appetitions and aversions whose natural state is a war of all against all. To Mussolini he is a creature of narrow self-interest whose liberty is a threat to the orderly life and power of the state. To imperialists only a few advanced peoples are fit for self-government. And to conservatives, even in advanced countries, the power of the people must be hedged around with checks and balances so that, in practice, only the minority who have shown their superiority by attaining the upper economic levels of society shall be able to wield actual political power. Thus authoritarianism everywhere is motivated by mistrust of the average individual. Liberalism and democracy, which advocate freedom and power for the common man, must rest upon the conviction that he can be trusted.

There are two common types of philosophy, one religious and one non-religious, that undermine the liberal and democratic faith in the common man.

The religious philosophy which does this is the Augustinian, which teaches that the unredeemed majority of mankind are creatures totally depraved, incapable of any real good. The non-religious philosophy that has the same effect is the Neo-Darwinian, which pictures life as a struggle for existence in which individual is pitted against individual, nation against nation, class against class, and regards every human interest as ultimately self-interest or a narrow group or family interest.

On the other hand there are two common types of philosophy that support the liberal faith in man — one religious and the other non-religious. The religious philosophy is that which emphasizes the divine immanence and, believing that the divine element in man will increasingly manifest itself if only given institutions adequate to its expression, this philosophy supports the social gospel. The non-religious philosophy is that which rejects Neo-Darwinism for emergent evolution and declares that the mind of man works according to principles not operative at the sub-human level, principles which include efficient purposes and discrimination of values, and that these activities are directed into socially valuable channels by the predominant influence of the group upon individual mental development.

My contention that liberalism depends upon the adoption of a philosophy that justifies faith in human nature may be met by the objection that modern liberalism arose before either of the two types of philosophy I have mentioned as doing this was born. Indeed liberalism and democracy arose in an age when the Augustinian doctrine of the total depravity of unredeemed human nature was definitely in the ascendant. Liberalism in this period, however, was supported by another doctrine, equally

fallacious — that of the general coincidence of public and private interest. This is found in Locke's theological utilitarianism, in Shaftesbury's moral sense philosophy, in Butler and in Hume. It finally culminated in the economics and ethics of Adam Smith.

It is a very pleasing doctrine. As developed by Adam Smith it asserts that it is not only in the individual's own interest to accumulate a private fortune, but that in doing so, and by investing it in the most profitable way, he is best serving the public welfare. The unredeemed human being can be trusted at least with economic freedom, even though he is a mere creature of self-interest, because if he really intelligently serves his own interest he cannot help but serve that of the public. It was on the basis of this false faith in the tendencies of human nature that early modern liberalism developed. And it is to this fundamental mistake that those errors and distortions are due which brought about the contemporary reaction against traditional liberalism, especially in the field of economics.

This, however, is not the only error at the basis of traditional liberalism. The non-religious philosophy on which, by many, it is based today is also fallacious. It recognizes the operation of efficient purpose and discrimination of values in the mind of the individual, but assumes that there is nothing to direct these into socially useful channels except the conditioning influences of society. It then stresses the importance of these influences — mind is socially developed, canalised by society into channels that society approves. Thus it is argued that, since the purposes and valuations of the individual are for the most part shaped by society according to the interests of society, the individual cannot help but pursue, for the most part,

values that are social. All that is needed is that he should be given freedom and encouragement to pursue them with sufficient intelligence. Let people but apply intelligence to their problems and they will, in general, solve them in socially valuable ways.

The fallacy in this assumption is the neglect of the fact that the society that conditions the developing mind of the individual is not Society with a capital S. It is a number of particular social groups that distinguish themselves from and are often antagonistic to, other social groups. The individual's interests are conditioned to accord with those of a particular family, class, community, nation, and race. He takes over the jealousies and antagonisms of the contending groups as well as the interests they have in common. And in spite of all the social conditioning he still has strong interests that are peculiarly his own.

The faith to which this philosophy leads — that nothing but freedom and intelligence are needed to solve all social problems — has led many liberals into unrealistic futilities and errors that have helped to discredit the liberal cause. But its fundamental fallacy is not only misleading. When seen it reveals the horrid truth that this non-religious philosophy contains no sound basis for liberalism at all. If there is nothing higher than the contending social groups to direct human purposes and valuations into channels that are valid for the whole of society then it is only occasionally and by accident that they can be so directed at all.

We see therefore that the doctrine of immanence that underlies the social gospel remains as the most promising foundation for a liberal social philosophy. Yet even this type of philosophy is not incapable of distortion. It is possible, in the enthusiasm aroused by the con-

viction that the divine will is manifest in all men, constraining and inspiring them to the service of their fellows, to overlook the other side of human nature, the narrowness of human vision and the blind strength of passion. And if we do overlook these things we grow unrealistic in our idealism and discredit our liberalism.

A true religious education should so teach as to avoid these errors. At the same time it offers the most convincing evidence of the active presence of the divine agency in human life. It shows us man, primitive and civilized, conscious of another and higher will within him that seeks in and through him the good of all, a will that calls him from the service of self to the service of his neighbour, and from the service of the neighbour he loves to that of the neighbour he hates. It is a picture that fills us with no rosy optimism regarding any short cuts to a perfect human society, for it shows us man as a sinner conscious of his sin. But it shows us also that through that consciousness of sin man finds that there is a God above him and that all men are his brethren. It shows us the moral personality of youth breaking through the habit-crust of infantile egoism. It shows us the prophet breaking through the tradition-crust of primitive tribalism.

We catch the inspiring vision of the upward spiritual struggle of man. We learn where the difficulties and dangers lie and we discern the source of the spiritual power whereby the upward movement is made. We acquire an optimism that is tempered by knowledge of human weakness, a faith that is strengthened by insight into the sources of the spiritual life. It gives us courage to press for social progress as a venture of faith. It gives us caution to expand our liberties within a framework of law. This outlook, I believe, is the fruit of a genuine religious education.

THE SOCIAL MATRIX FOR DEVELOPMENT OF RELIGIOUS PERSONALITY

W. L. TROYER*

THE contemporary emphasis upon development of personality is, in important respects, distinctively modern. It embraces a twofold implication scarcely if ever observable in historic views of human nature.

There is, in the first place, a conception of unity, structure, organization, integration. Modern psychologists, to be sure, make much of intra-personal conflicts, but these are thought to arise from maladjustments within a functional whole, or between the whole and its surroundings. The warfare "in the members" is not one of irreconcilable opposites, such as "flesh" and "spirit" between which, by definition, there can be no peace or harmony.

The second phase of the implication stresses the fact of change. This functional whole which is personality to the modern thinker changes from time to time; follows, indeed, an orderly sequence of change, a sequence called growth. At the end, or anywhere along the sequence, personality is not the same as it was earlier, or at the beginning. There is continuity, but the reality considered is no self-consistent, immutable essence; it is rather a dynamic equilibrium.

Lately, in addition, there has been a strengthening disposition to consider this growth as something more than a self-enclosed process. Viewed from the biological angle, each individual is an organism living in dependent relation to an environment. In order that life may

go on at all, certain conditions must obtain within the environment, and the organism must be capable of making repeated drafts upon its surroundings to sustain and promote its unique organization and mode of functioning. Among human beings, at least, this dynamic biological situation is further extended and enriched in the social dimension. Sociologists emphasize the importance of group life as part of the environmental nexus. Social factors and processes must be included among the conditions required for survival and growth. Personality is then conceived to be the more or less stable and unique organization and mode of functioning which results from the interaction of the individual organism with this extended and socialized environment. Understanding of personality development is not complete until there is full appreciation of the effects in the person derived from participation in society.

A SYMBOLIC INTERACTIONIST APPROACH

This being true, a significant problem emerges for all who are concerned with the concept of personality development in the scientific study of religion, in theology, and in religious education. To understand and effectively promote the development of religious personality it is necessary to recognize and control the nurturing conditions in society. Such recognition and control, moreover, entails much more than the standing assumption in the religious tradition that participation in the fellowship of believers or communicants is a bulwark, if not actually a prerequisite, to salvation. History is replete with ceremonies of induction and continuing ritual which have

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served not only to perpetuate certain groups and institutions and ideologies, but also to mark the significant crises and accomplishments in the individual life-career. Theology and church polity alike have linked together the communion of the saints and the individual soul. For the most part, however, this relationship has been cherished for reasons other than alleged or acknowledged functional significance of the social milieu in the actual constitution and growth of personality. The modern viewpoint, in contrast, focuses emphasis upon just this latter aspect of the developmental situation. It asks what the materials of the social environment are upon which the individual makes drafts in becoming a religious personality.

The problem, as thus phrased, has a socio-psychological frame of reference; hence, it is only reasonable to turn to the field of social psychology for enlightenment. The present state of this new science is such, however, that a total or unified solution is unobtainable. Significant pioneer efforts have been made and valuable insights attained, but on the basis of great divergence in methods and interpretations. To make progress in dealing with specific problems, it is, practically speaking, necessary to seek out the implications of each of the various viewpoints; or, in choosing one, to "hew to the line and let the chips fall where they may." Adherence to the latter course, as in this present effort, if not yielding final truth, will at least make definite contribution to the wider understanding required.

The socio-psychological viewpoint given interpretation in the following paragraphs, consequently, may be designated as "symbolic interactionism."¹ This term marks off the work of such men as Baldwin, Cooley, Dewey, Faris,

G. H. Mead, W. I. Thomas, and others, from the widely recognized "stimulus-response" approach, on one side, and from strict biological and social determinisms ("instinct" and "group mind" theories), on the other side. The designation is a particularly happy one since it sums up precisely the distinctive point of importance in the writings of the proponents of the viewpoint. It has received most systematic general exposition by Cooley, Dewey, and Mead; hence, attention may be confined largely to their work as representative. While none of these writers has dealt directly with the problem stated above, certain inferences and implications gleaned from their general insights seem very worthy of presentation. For these interpretations the present writer, while acknowledging indebtedness, must alone be held responsible.

COMMUNITY AND PERSONALITY

Undoubtedly the very center of the thinking shared by Cooley, Dewey, and Mead is their conception of human nature in terms of symbolic interaction. The fundamental character of such interaction is emphasized over and over again, particularly under the heading of "communication." The agreement is admirably summarized in Dewey's famous dictum that society, meaning both personal and group life, "not only continues to exist *by* transmission, *by* communication, but it may fairly be said to exist *in* transmission, *in* communication."² Because of this process individuals become persons and society becomes community. Both personality and community are manifestations of the process of symbolic social interaction. All personalities and specific communities emerge in and by this process. They may literally be said to be created by it, although they are not simply its passive

1. Cf., Herbert Blumer, "Social Psychology," *Man and Society*, ed. by E. P. Schmidt (New York: Prentice-Hall, Inc., 1937), pp. 144-198.

2. John Dewey, *Democracy and Education* (New York: The Macmillan Co., 1916), p. 5.

products but, being in themselves forms of symbolic interaction, enter dynamically into the creating. Furthermore, personality and community are not separate and different realities; they are but different aspects of the same reality, one distributive and the other collective, according to the angle of observation.

In this outlook community implies much more than the mere aggregation of a number of physically discrete organisms responding to the presence of each other. It denotes more than a collectional or even a symbiotic relationship. Community is based upon and arises from common understandings and commonly created and shared attitudes and enterprises. By virtue of such interaction, such communication, human beings live in a world of meanings. They associate with each other with a special kind of association. Customs, institutions, and all manner of social activities represent types of behavior consisting not just of a number of different individual ways of acting, but rather of mutually shared symbols or common attitudes which serve to define and guide individual activity within the social whole. What is of primary importance in the setting or milieu of individuals is not the activities of other individuals, but the symbols and understandings which give meaning and control to those activities.

It cannot be emphasized too much that these symbols and meanings of community are *shared* symbols and meanings. This signifies interactivity, actually living on the inside of each other's experience. In community each member, to successfully carry out his own activity, must appreciate the lines of activity of the other members who are involved in the common life. All the participants must hold the same body of expectations with regard to the activity of each in the common undertaking, for only thus is the control of individual responses and activities established. This

mutual adjustment of activities and expectations becomes possible when and as each member imaginatively, symbolically, takes the role of the total process of cooperative activity (the community) toward himself and acts accordingly. Thus, community implies a shared perspective as the basis for action. Community consists of individuals who are defined in their active roles by one another and who act toward each other on the principle of these definitions.

Furthermore, the "stuff" of which community is made is the self-same "stuff" of which personality is made. Just as community depends for its existence upon the interaction of already existent persons, creating and sharing together particular attitudes, meanings, purposes, and values; so some form of community is always prior to and constitutive of any given personality. Personality in the symbolic interactionist viewpoint represents the organization or patterning of the social conduct of the individual. This means more than his overt activity, for within the context of symbolic social interaction overt activity becomes conduct only by virtue of the fact, and to the extent, that the individual responds not to what another says or does directly, but to the interpreted meaning of what he says or does. The concept of social attitudes seeks to designate this fact. An attitude is an already prepared tendency to act in certain ways, not laid down in "original nature" as an instinct, but acquired in the course of self-development within the process of symbolic social interaction, within community. An attitude, from this standpoint, is a general readiness to act according to the meaning or value of an object or situation. For all objects and situations toward which the individual is thus prepared to act, he possesses attitudes, general or specific, and the organization of these social attitudes into a working pattern constitutes his personality.

It follows, moreover, that the process which determines or influences the meaning or value of an object for a person determines also the attitude which will be acquired along with the object; or, in other words, the definition of the object or situation confers distinctive quality upon the response. If this is true, however, what is said, in effect, is that this same process which defines our objects and qualifies our attitudes likewise shapes our personalities. Personality denotes the achievement within the life-sequence and conduct of the individual — in and by communication — of a unique and relatively stable organization of attitudes, meanings, purposes, and values. Community — which is nothing more nor less than the association of persons — social interaction on the level of attitudes, meanings, purposes, and values — is, therefore, the indispensable social matrix for development of personality.

THE NATURE OF DEVELOPMENT

But what, it properly may be asked, does development signify? Here, too, the precise denotation of the concept as acceptable in the symbolic interactionist view needs to be stated and distinguished from other possible usages.

Least acceptable of all the common usages is that in which development simply means change, any change which is taking place. Things happen; they turn out so and so; it is then said that they have developed. The direction or the quality of the change is not stressed. It may be up or down, forward or backward, organizing or disorganizing. Since nothing is completely static, development in this general sense is always going on; but such development has no meaning. It just occurs. Such denotation is too neutral.

Sometimes development is taken to mean a movement toward some fixed end, as in the attainment of adulthood

by a child. Development then naturally ceases when the goal is reached — when the child is "grown up" — or, when it at last can be said that the individual *has* personality. Development is a phase preliminary to a fulfillment or completion, something to be passed through as quickly and painlessly as possible. Personality is in itself not considered as developing; it is rather the end-product, the result of development. It is hardly necessary to say that this also is *not* what is meant by the term in the symbolic interactionist outlook.

Still another view, often closely allied with the immediately foregoing, holds that development is a natural history — that is, a series of stages, like Shakespeare's famous seven ages of man. There is admission in this view of successive changes from infancy to death, but chiefly after the manner of a predestined metamorphosis. First the larva, then the pupa, and finally the butterfly. First the blade, then the flower, and then the ripened grain. The process is enclosed; it marks an individual career. So far as any one organism is concerned, development may be measured by checking the points reached along a scored line, the extremities of which are oblivion.

The non-symbolic, individualistic, and self-enclosed character of these notions renders them thoroughly inadequate to express what must here be considered the appropriate and best meaning of development. The use of the term "growth" as a synonym is proper only if there is careful avoidance of the reductive implications of the biological analogy; and providing also that reliance is not placed upon some inner principle or entelechy which, if only it is not disturbed by untoward and external circumstances, will supposedly lead the individual on to achieve what is peculiar to his nature alone. Growth of personality, to be sure, is dependent upon biological processes, just as it is also de-

pendent upon physico-chemical processes, but it is misunderstood if confined in definition to these levels of existence.

Development of personality requires symbolic social interaction. The materials and the means of genuine development are human contacts and associations. In this respect, moreover, youth differs from youth, and age from age. One man may be at the same stage as another in his biological sequence, and yet be poles apart in personality development. Childishness, there is ample evidence to confirm, is no respecter of years; and maturity considered as a final goal is another word for death. Growth on the personal plane is reconstruction of experience to provide for progressive increase of meaning and value. The process of growing, moreover, is no more individualistic or self-enclosed in nature than is personality itself. Development of personality is a social, a communal, process. In it the self-organization of the individual undergoes modification through the influences of other persons, and in the direction of enlarged community. Personality comes into being this way, and, if it is not to be obstructive — even destructive — of the very process by which it is created, it must continue to be transformed in the same manner. The quarrel of the symbolic interactionists is not with the attainment of personality as such, but only with stagnation at any particular level of attainment. Development, in the symbolic interactionist sense, can have no fixed end or resting place; it leads on "without limit, increasing mutual support between individuals and at the same time making them increasingly unique and distinctive."³ Development

... involves a point *towards* which as well as one *from* which; it involves constant movement in a given direc-

tion. Then when the point that is for the time being the goal and end is reached, it is in turn but the starting-point of further reconstruction.⁴

The social reference of all personality development deserves repeated emphasis. True development is not found in the individual taken in separation, but rather in the social situation where activities are connected and controlled by the mutual creation and sharing of attitudes, meanings, purposes, and values. The natural limits of any so-called individual growth are transcended in this participation. Development is a function of community as well as of personality. Since personality and community are respectively but the distributive and collective aspects of the same process of symbolic interaction, the development of each is inevitably contingent upon the development of the other.

A person for various reasons, of course, may not succeed in exhausting the possibilities for development provided by the surrounding community. To this extent, however, he fails to gain full membership in the community, and he is, consequently, less of a person than he might be. Likewise, community may, under certain circumstances, restrict the personal development of its members. The mansions provided for the souls of men by the cultures of which they are participants may shut them away from freedom to grow and hold them captives and slaves within exceedingly narrow confines. It is necessary, therefore, to distinguish community which functions to promote growth of personality from community which permits or prescribes fixation of personality at some specific level of organization, or from any form of association that serves simply as a carrier of the cyclical migrations of individual organisms from dust to dust. In the last analysis, only that community

3. H. N. Wieman and W. M. Horton, *Growth in Religion* (Chicago: Willet, Clark & Co., 1938), p. 333.

4. John Dewey, *Education Today* (New York: G. P. Putnam's Sons, 1940), p. 293.

which is itself growing can function as a matrix for development of personality. The concept of development for which preference is exhibited in the symbolic interactionist outlook is, therefore, unlimited and inclusive in character, and synonymous in both personality and community with the progressive extension and enrichment of the process of symbolic social interaction.

RELIGIOUS PERSONALITY

The adjective "religious" in the formulation of the problem here considered is also deserving of special attention. Obviously, if this term bears any distinctive meaning, and hence any justification for use, its presence in the wording of the problem must inevitably affect the conclusions achieved. Careful analysis of the works of Cooley, Dewey and Mead reveals a conception of religion thoroughly symbolic — interactionist in character, with Cooley emphasizing personalizing imagination, Dewey the basic attitude of orientation or adjustment, and Mead the tendency in religions to seek completion of community. When their brief references to religious problems are supplemented by the more extensive research and writing in the field of religion represented by such persons as E. S. Ames, G. A. Coe, A. E. Haydon, W. C. Bower, and others, the plausibility of the symbolic interactionist viewpoint receives considerable enhancement. In this frame of reference it is impossible to intelligently consider the "religious" aspect of living as if it were some separate segment of reality. Religion is pictured as functioning within and throughout a total complex process of human experience, having to do specifically with the quality of adjustment achieved in this process.

The language used by the symbolic interactionist to characterize the religious aspect of experience is that of values cherished, attitudes manifested, meanings developed, and common practices undertaken. All of these clearly

involve symbolic social interaction. Indeed, it would appear that religion is symbolic interaction of the most significant type. Take away the idea, the object, the interpretation, the attitude — take away the structure of meaning implied by these things, and there is left in religion naught that signifies anything. Take away, on the other hand, personalizing imagination, the tendency to fulfill the community, devotion to comprehensive and enduring values, persistent concern for the actualizing of ideal possibilities, the progressive growth of meaning, the transvaluation of values in an integrated perspective of the total meaning and worth of life, the distinguishing features of religion — take away these things, and the distinctively human process of symbolic interaction is impoverished beyond recognition. Religion, under given circumstances of cultural history and natural environment, is this distinctively human process functioning at its best. Adjustment is most human when it is most religious, and likewise most religious when most human.

Furthermore, religion is clearly a function of persons. It has no existence apart from personality and community. It is personality functioning to fulfill itself. It is community functioning to produce more and richer community. Personality has been defined as the achievement within the life-sequence and conduct of the individual — in and by symbolic interaction — of a unique and relatively stable organization of attitudes, meanings, purposes, and values. Personality represents adjustment on the level of symbolic interaction; adjustment which, in growing personality, however, is not mere static attainment, but dynamic equilibrium, a moving pattern of behavior, a systematic course of responding. Hence, being religious is being a person in the largest sense possible under given and cultural circumstances. This is the truth behind the

commonly heralded concern of religion for "personal values." An elevated religious outlook implies self-respect and respect for others in terms of the "sacredness of personality." Religion is literally "the discovery of persons."⁵ Religion is present "wherever the experience of self-realizing persons is under way."⁶ But this is precisely because religion and personality are composed of the selfsame "stuff," — because the factors which enter into the make-up and functioning of each are attitudes, meanings, purposes, and values. Religion is integration, transvaluation, enhancement of these factors in creatively oriented and adjusted personality.

If the adjective "religious" denotes a certain quality of experience in this manner, then the religious personality is one, and anyone, in whom this quality becomes a dominant trait. Religious personality is creatively oriented and adjusted personality. Put in another way, this means personality organized on the basis of a general attitude. A general attitude is a "set of the soul" which determines the expressive character of a multitude of specific responses. The religious attitude is one in which specific values are sought and particular actions carried out because of their contribution to the comprehensive and enduring worth of life. The quality of this attitude has been well expressed as follows:

Every human situation admits of two kinds of using. It may be so managed that the human beings involved in it shall be thwarted in their development, hindered in their activities, lowered in their virtue, degraded in their quality. Or it may be used to accomplish human ends, to make the lives of men and women richer and

more worthwhile, to create human values, to achieve the growth and freedom of the human spirit There is, in the last resort, only one question in relation to which all other questions take their proper subsidiary places and from which they derive whatever significance they have. That question is, How can the quality of human life be exalted — not here or there, not merely in this favored place or in that center of my affections, but wherever human beings are alive, wherever men and women achieve or fail to achieve the qualities of growth and freedom.⁷

From the standpoint given exposition in these pages, this question is essentially a religious question — indeed, *the* religious question. Increase of value, development of meaning, freedom of the human spirit, growth of personality are but different modes of expressing the same great objective. When all aspects of human association and existence are brought to this bar of judgment, the attitude which results, and in which this judgment becomes continuous, is a religious attitude, and personality organized on the basis of it, religious personality.

COMMUNITY and RELIGIOUS PERSONALITY

The important point to grasp from this understanding of religious personality is the fundamental and formative significance of the qualities and characteristics of community for the qualities and characteristics of religious personality. There is nowhere in human life any apparent break in this relationship. What holds for one type or condition of personality must hold for others, and, if anything, even more surely for religious

5. G. A. Coe, *Psychology of Religion* (Chicago: University of Chicago Press, 1916), pp. 227-228.

6. W. C. Bower, *Character Through Creative Experience* (Chicago: University of Chicago Press, 1930), p. 249.

7. A. Meikeljohn, "Progressive Education in the Liberal College," *Higher Education Faces the Future*, ed. by P. A. Schilpp (New York: Horace Liveright, 1930), p. 303.

personality since it represents such a high level of functioning in symbolic interaction. The key to understanding of development is found in "differential association." From sinner to saint, from criminal to statesman, this is true. Religious personality, like all personality, is habituation to a way of life, the organization and expression in community of attitudes and interpretations. It is the sharing of experience and the carrying on of common enterprises and the communication of ideals. It differs from non-religious personality in the quality and functional effectiveness of the patterns presented in association, but not at all in the genetic socio-psychological processes involved. Primary factors in its determination and development are the attitudes and values of other persons, — of community.

Inevitably, therefore, the symbolic interactionist turns community-ward in search of the conditions for development of religious personality. This is the basis for the strongly worded statement by Dewey against any supposition that the present chaotic scene can be met religiously by regeneration of the isolated individual soul. His statement deserves more study from religious leaders than it has received.

Aside from the fact that there is no consensus as to what a new religious attitude is to center itself about, the injunction puts the cart before the horse. Religion is not so much a root of unity as it is its flower or fruit. The very attempt to secure integration of the individual, and through him for society, by means of a deliberate and conscious cultivation of religion, is itself proof of how far the individual has become lost through detachment from acknowledged social values The sense of wholeness which is urged as the essence of religion can be built up and sustained only through membership in a society which has attained a degree of unity. The at-

tempt to cultivate it first in individuals and then extend it to form an organically unified society is fantasy.⁸

But the view goes even further. It is at one with the growing recognition of the importance of environment in the process of personality development, but it holds that the tendency to think in terms of a given social structure, to refer macroscopically to the role of the family, the play-group, the gang, the local community, the school, the state, the church, misses the mark. A careful reading of the writings of the symbolic interactionists leads to a realization that the developmental situation implies specific conditions *in* the family, *in* the local or face-to-face community, *in* the church, and so on. That is, it is not enough to look for religious nurture to any one or a number of these natural social groupings taken as such. The family may or may not be a constructive influence. The church, the state, or the neighborhood may or may not provide the proper conditions. Under present cultural circumstances it is practically impossible to point to any of these established patterns as clear-cut examples of community which adequately and invariably functions to promote growth of religious personality. Hence, in seeking to understand, or to create, such community, it is necessary to go still further beneath the surface of social reality to discover specific factors in community which may combine in home, school, church, or elsewhere, to make up the positive matrix.

There is, apparently, no fixed or additive relation among these more specific requisites of growth. As manifestations of symbolic interaction they are not exclusive of each other. In submitting the outline below, no claim of completeness is made. Since the problem projected specifies the *social* matrix, furthermore,

8. John Dewey, *Individualism Old and New* (New York: Minton Balch & Co., 1930), pp. 63-64.

physical and biological processes are not considered. While it may be said that such processes receive epitomization in the social so that they require no separate consideration, the viewpoint represented by Cooley, Dewey, and Mead would certainly be the last to minimize the importance of certain physical, chemical, biological, and physiological requirements for the optimum functioning of human personality. Here, however, the focus is on the social matrix.

The symbolic interactionist also gives full recognition to the variant and creative possibilities resident in the behavior of individuals. Consequently, it is clear that no list of social factors, however complete or potent, can be offered as a guarantee, simply on the basis of their presence in the social milieu, that the desired type of personal growth will take place. The conditions may be supplied, but the growth itself cannot be forced. All that can safely be assumed, therefore, is that, if an individual is denied appropriate experience, his growth will be checked and his attitudes and values distorted. A culture which does not provide qualitatively appropriate stimuli for growth will inevitably stunt the persons of which it is composed. The positive corollary is that persons *may* become increasingly free, and life correspondingly richer, where conditions are intelligently cultivated. If the opportunity for growth is lacking, no substitute will suffice; but, if the opportunity is painstakingly provided after the manner of the true gardener, the bloom may excel imagination in its emergent splendor. Heretofore results in the growth of religious personality have been all too dependent upon chance arrangement of the conducive factors. What is needed is a scientific agriculture of the spirit. The proper conditions for growth must be understood and supplied.

From the standpoint here given exposition at least six such conditions may be singled out as especially important to

religious growth. These include (1) intimacy and completeness of association; (2) variety and range of stimuli and suggestions; (3) voluntary and cognitive participation in commonly shared ends and activities; (4) deliberative rather than impulsive method in dealing with problems, conflicts, and crises; (5) devotion to the realization of ideal possibilities; and (6) unity in an organizing perspective capable of giving meaning and value to specific phases of life. Each of these warrants elaboration.

INTIMACY AND COMPLETENESS OF ASSOCIATION

All who are familiar with the work of Cooley will recognize this first of the requisites for personal religious growth, the condition in community of intimacy and completeness of association, as the essential psychological characteristic of the so-called primary group. Cooley emphasized especially "the sort of sympathy and mutual identification for which 'we' is the natural expression a certain intimacy and fusion of personalities."⁹

It is this type of association which fills out our minds with imaginations of the thought and feeling of other members of the group, and of the group as a whole, so that, for many purposes, we really make them a part of ourselves and identify our self-feeling with them.¹⁰

If there is any one aspect of this type of association which deserves special mention in connection with the development of religious personality, it is the tendency of primary groups to deal with persons as wholes. The relations are person to person, not office to office, rank to rank, class to class. The reactions are those of whole persons, not of fragments of persons. There is a

9. C. H. Cooley, *Social Organization* (New York: Charles Scribner's Sons, 1909), pp. 23, 26.

10. *Ibid.*, pp. 33-34.

completeness of intercourse and an emotional bond of identity which cannot, by the very nature of the situation, enter into institutionalized role-taking and impersonal behavior. Since the general attitude which makes a person truly religious is one of orientation or unification of self in terms of a total meaning and worth of experience, a necessary condition is a community in which such personal integration is presupposed and cherished, in which persons are looked upon and treated as values or ends in themselves.

The absence of this condition of association from so much of modern urbanized living is undoubtedly a far greater threat to growth in religion than any conceivable unorthodoxy of belief or practice. The rapidly changing social world of the present tends to multiply contacts, but also to render them more superficial, more mechanical, more impersonal. Conscious hypocrisy is perhaps not more prevalent today than ever. In an impersonal environment, however, there is a constant need of being on the defensive — of putting on armor against the world, of fencing oneself in with comfortable lies, and of relying upon prejudices and stereotypes to justify inhumanity to man. Human relationships tend to become conspiracies in keeping others from knowing who you are, what your real purposes are, how weak you may be, or how perplexed and lost. The great fear is of personal exposure, when, in truth, such exposure is the one thing most needful.

If there is to be any real growth in religious personality, a community must obtain in which it is not possible to live a hidden life; where the soul does not become "sicklied o'er with a pale cast" of dead convention; where a man, at least occasionally, *must* see himself as others see him, with all defenses stripped away, with pettiness and confusion made apparent, with false pride duly sanfor-

ized and shrunk. Only in an atmosphere of complete and unavoidable intimacy does this happen; and only where one can reveal himself without fear of being condemned! Judgment and correction there must be, and will be — in a concerned and friendly fashion — but never condemnation. From this relation purification and regeneration are derived. This is the axe that cuts away the dead wood that new and more vigorous growth may ensue. This, in the Christian tradition, has been the relation between a man and God. The tradition carries meaning, however, only as men first build up the experience in personal intercourse among themselves, and then give it social extension. The parable of the forgiving father and the wasteful, but penitent son has more than its imagery alone rooted in the primary group.

By this token, it is made clear why many families, churches, and neighborhoods, though ostensibly primary groups — being face-to-face associations — fail to qualify as such, and as true seed-beds of spiritual development. As Faris has declared, whenever pseudo-political forms of control are imported, or when a pattern of dependence is prolonged to satisfy emotional immaturity, the very essence of the primary group is lost.¹¹

VARIETY AND RANGE OF STIMULI

Important as the primary group relationship is, however, it is by itself not enough to satisfy the purpose of religious growth in the modern world. Primitive man had the primary group, but the opportunity for genuine personality development was nevertheless narrowly restricted. That the process of social change has been exceedingly uneven; that it has lacked any semblance of in-

11. Cf., Ellsworth Faris, "The Primary Group: Essence and Accident," *American Journal of Sociology*, XXXVIII (1932), pp. 41-50.

telligent control; and, therefore, that a suicidal reaction has all but wiped out the gains and sunk the world again into an abyss of barbarism, need not be gain-said in order to realize clearly the significance of a variety and range of stimuli for the promotion of personal and community development. If the matter is happening today, it would appear indubitable that whenever suggestion is single or restricted, people are at its mercy and inevitably fall into fanaticism and eventual stagnation.

The symbolic interactionist is especially emphatic on this point. He stresses the importance of continued advancement in communication. Such expansion, it is true, often brings with it considerable confusion. But the fact of confusion is not itself bad. A completely static society is a fiction; hence, what should be feared is not that change will take place and confusion occur, but that confusion as the result of change may remain unrecognized. The real dangers lie in seeking refuge in the illusion of some unchanging reality, and in turning to coercive and dictatorial patterns for coping with change. The argument of the symbolic interactionist is that variety and range of stimuli is opportunity and means growth if embraced, and such confusion as temporarily results a normal expectancy in the process of personal and social reconstruction. At any rate, the only recourse is additional growth. Activities must be of such a nature as to make for continuous widening of the area of common interests and concerns.

The sectarian tendency in religion needs re-examination in the light of this statement. In the promulgation of set creeds, dogmatic and absolutistic thinking is at a premium. Some item of belief or practice is considered final and all important. Attention is then deflected from continuous widening of the shared meanings and values to the exaltation or glorification of some already given value.

Whenever this happens, the central concern is no longer the optimum growth of personality, or the "more abundant life," but becomes instead a form of tyranny. Blind acceptance becomes a virtue, and each person is expected to sacrifice willingly for a value that can at best represent only a portion of life. It is highly significant in this connection that the sect is always composed of sectarians — that is, of persons bearing the peculiar and inflexible stamp of the sect in their appearance, attitudes, ideas, and ways of acting. Upon entering the sect, the individual supposedly becomes "a new man." Very commonly his new status is referred to as a rebirth. Too often, however, this does not mean entering upon a process of growth. The new man is a different but nevertheless a finished — a "saved" — person. He becomes typed, one unit of a highly homogeneous mass.

Dogmatism, a static exclusiveness, restricts the variety and range of stimuli, puts a halter on the process of symbolic social interaction; and, in doing that, its product inevitably is arrested personality. Considered from the standpoint of the numbers so affected in both space and time, the picture in terms of wasted human possibilities is appalling to an extreme.

VOLUNTARY AND COGNITIVE PARTICIPATION

A necessary concomitant to a broadening field of suggestions, and freedom from purely traditional prescriptions, is voluntary and cognitive participation in community. In one sense, this is the *sine qua non* of all community. A degree of concern for common ends and conscious regard for the success of group practices, issuing in responsible activity on the part of individuals, is the meaning of community in the symbolic interactionist view. Only when the consequences of combined action are perceived and become the objects of desire and effort on the part of all participants, do

the expressions "we" and "our" acquire full meaning.

Realization of this fact lies behind Dewey's emphasis upon *interest* in his educational writings. Interest denotes for him the attitude of a participant in the course of affairs. It has a double aspect, manifesting both a solicitude for future consequences, and a tendency to act in such a way as to assure better, and avert worse, consequences. An interested individual, therefore, is one who is eager to give events a push in the "right direction." In enlisting the activity and interest of the individual, it is highly important for the group to make him a sharer or partner in the associated undertaking so that he feels its success as his success and its failure as his failure. When such identification occurs, the individual becomes alert to recognize the special aims of the group and the means to be employed in securing success. If he does not achieve such interest, his participation will remain capricious, mechanical, and lifeless at best. Understanding commitment, hard as it may be to attain, is acknowledged to be superior to any automatic and unwitting obedience.¹²

The tendency to think of the individual as an autonomous unit, and of experience as something complete in the impulses and emotions of the organism alone, perverts this theory of interest. Modern education which is "child-centered" in this latter sense represents an extreme as detrimental to real growth of personality as anything offered by so-called "traditionalists" and "authoritarians." To be truly self-centered, one must have

..... a rich field of social and natural relations, which are at first external to the self, but now incorporated into personal experience so that they give weight, balance, and order

The fundamental thing is to find the types of experience that are worth having, not merely for the moment, but because of what they lead to — the questions they raise, the problems they create, the demands for new information they suggest, the activities they invoke, the larger and expanding fields into which they continuously open.¹³

Properly understood, then, interest is outreaching. It is emancipation from the immediate. It assumes responsibility. It is what is meant by character and by self-discipline; and freedom, too, in the largest sense.

As this view of interest inveighs sharply against the misconception that experience is bounded by the immediate hedonic states of the organism; so also it cautions against the fallacy contained in the usual "egoism-altruism" dichotomy, according to which it is believed that self-interest is elemental in the natural man and must be transcended before the individual can become a "socialized" personality. The starting point of the symbolic interactionist is not with some alleged self-interest in the individual, but with a social process that gives character and content to any and all interests. Accordingly, desire is not thought to be an inherent drive of a selfish organism; it is rather a complicated acquisition. The self is a structure of social attitudes. Desires and interests represent complexes of such attitudes focused upon specific but socially defined goals or objects. The individual, therefore, is not "socialized" by losing self, but by acquiring it. The very meaning of "selfishness" or "self-interest" is a social meaning, socially determined, and always relative to a given culture pattern. Thus, self-interest in one society means taking all you can from the other fellow; in another society it means giving all you can to him. Self-interest

12. John Dewey, *Democracy and Education*, pp. 16-17; 146-147.

13. John Dewey, *Education Today*, pp. 219-220.

means, in one situation, looting your neighbor's house, saving yourself at others' expense; in another, hanging on a cross between two thieves.

The question is not how to get rid of self, but how to get more of self. Self-expansion, not self-denial, is the ideal. To use Mead's terminology, a man with a small "other" has a small "self," and one whose interests encompass the common welfare has by virtue of that fact a self correspondingly large. The great personalities of history, and particularly the great religious saints and leaders, were invariably those possessed of the most self-interest in this sense. Their followers have felt themselves in the presence of greatness because in these persons self and other could not be artificially separated into opposing categories. Their highest interests were none the less self-interests because they embraced expansive social ends.

To be adequately personal, the individual must be involved in a process in which other persons are also gaining adequacy of life for themselves. This requires a community in which voluntary and cognitive participation is a cherished value; in which the individual is encouraged to contribute to his best, and decisions of social consequence are arrived at through cooperative thinking. The proper name for such community is *democracy*.

DELIBERATION IN DEALING WITH CONFLICT

A fourth requisite of community in giving full scope to personal religious development is a reflective rather than an impulsive method of dealing with problems, conflicts, and crises of life. The role of deliberation in conduct has been given extended treatment in the writings of Dewey. The question of method in dealing with conflict is of such key importance in religious orientation, however, that certain additional remarks will not be out of place,

As centered in vital adjustment, the religious quality of experience emerges in a situation of tension. Religion is concerned with the attainment of precious values, the more precious because they are so difficult to attain and so precarious to hold. William James was of the opinion that the religious mind is essentially a tender mind, a mind of extraordinary sensitivity, open to hurt as well as to glory. It is keenly absorbed with the problem of alternatives. A scale of values is set up, and cross-criticism of values goes on in the search for the "right direction," for orientation or salvation. And all of this implies deliberation of the most complex and delicate type. It is symbolic interaction serving its highest purpose in guiding the conduct of the individual and of groups, and is therefore to be contrasted with all short-cuts of a non-symbolic character.

Since emotion figures largely in religious behavior, it is sometimes accepted as a distinct element and a mode of response. What needs to be stressed is that emotion is an organic accompaniment of all conscious human experience, but particularly when matters of serious moment are at hand. Emotion is therefore inevitable. Since religion is concerned with organizing values — that is, with matters of first importance — it is bound to have a strong emotional component. Integrated within an intelligent prospect and plan of conduct, this emotional component becomes motive power. Not so integrated, it is wasteful racing of the motor, and under some circumstances may become a dangerous substitute for locomotion. A habit of giving way to emotional outbursts is a symptom of childishness and in the extreme, of mental abnormality. "The lunatic fringe" is no idle epithet in connection with some manifestations of emotion in religion. Whereas successful action harnesses emotion, the latter entertained for itself disperses and dissipates action.

The problems of life are poignantly real. The deliberative method of dealing with them is often most trying, for to some extent the deliberative process tends to prolong the tension of conflict. It holds up overt releasing behavior until consequences can be reviewed and alternatives considered. This is why thought is said to be painful. It is full of suspense and sometimes of anxiety. Consequently, if one mode of retreat from the reality presented in problems is through emotional upheaval, still another, and equally if not more dangerous, is premature recourse to overt action. Action, to be sure, has a definiteness, a certainty about it which is immediately satisfying. Not certainty as to outcome, but a sense of full and untrammelled commitment. The dice are cast in action; there can be no hesitation, no turning back. It is "sink or swim." But such action is blind. It is brute force. It succeeds astoundingly in smashing things, but it does not necessarily get anywhere, except into worse entanglement. It is likely to pile up before it equally or more violent reaction. It leaves problems unsolved, complicates them, often brings matters to such a condition that solution becomes impossible. Action is important; indeed, ultimately it is the key to better life. But thinking is a part of action that retains its human quality, and a part calculated to save wear and tear. All that is most human, most religious, points to action guided by intelligent forethought and transmuted with concern.

Eternal vigilance is required to prevent premature resolution of conflict. Even when the non-symbolic pitfalls are avoided, the dangers are by no means past. Mead has pointed out that conflicts occur, not on the level of "primitive impulses" but among selves and groups composed of selves. Each of these has its own definite social structure, highly complex and organized and unified, composed of a number of sets of social atti-

tudes. Whether the conflict is between different personalities, or groups, the mode of settlement or termination requires reconstruction of the particular social attitudes and modification of the given framework of social relationships. These reconstructions, moreover, must be performed by the minds of the individuals in whose experience or between whose selves the conflicts occur. The real danger is that the self, the person, the group will shy away from the required reconstruction, will attempt to ignore the social implications of the conflict, and may even seek to build a wall of isolation in the shape of some delusional system to protect against the necessary modification. It is at this point, particularly, that communication and communion with others is crucial, and deliberative methods of dealing with problems of greatest merit. To keep the channels of contact with others open, to retain a realistic sense of the "other" which operates within the experience of the self to give it organization, there must be free and critical interchange of insights and attitudes. Whether this is possible or not is largely dependent upon a disposition in the community to tolerate conflict as the Orient gate to greater things, and to encourage deliberation in both public and private experience.

REALIZATION OF POSSIBILITIES

It becomes clear from the foregoing, furthermore, that growing is a leading forward into the future. Early in human infancy life begins to be lived on the basis of expectations. When men no longer look to coming events, they are ready for the final sleep.

Particularly is the religious life concerned with the expanding, idealizing aspects of consciousness. It seeks mutual adjustment and integration of interests in terms of ideal ends. It is a social *quest* for more abundant life. It sets man's outlook in a frame of reference of inclusive relations that extend beyond his immediate and specific ex-

perience. It bids him keep open "the soul's east window of divine surprise." It is concerned with fulfillment of community. It is devotion to a cause, to the realization of a comprehending ideal.

Growth in religious personality is doubly dependent upon the realization of possibilities. As a process of becoming, growth is itself not finished but always a possibility. As religious, growth is oriented toward more and more spacious evaluation. When St. Paul said, "I count not myself to have arrived . . . but I press on to the mark . . .," he gave immortal expression to this quality of religious growth. Present accomplishment is as nothing to what yet must be. All achieved goods are but the stepping stones to further good.

Not only are instinctive satisfactions, however abundant and however secure, insufficient for man, but his disciplined goodness also furnishes no stopping-place for his spirit. Whenever a status is achieved, there arises a fresh and original judgment upon it from a standpoint beyond itself. And when this standpoint has secured assent and begun to control conduct, behold, it comes under the scrutiny of still another newly apprehended and difficulty-breeding ideal. Men have always to repent of their own goodness!¹⁴

This process has to go on if religious personality is really to grow. Man must continue to seek, to inquire into, and to aspire toward the highest possibilities of value which he can conceive. This is experimental living. This, in the finest sense, is what is meant by the spiritual life. Always it is moving in the direction of the unattained. Since such faith and action obviously cannot be individualistic, community support is very important. There must be a "fellowship of the holy imagination." The person

will always be the center and consummation of such experience, "but what an individual actually *is* in his life-experience depends upon the nature and movement of associated life."¹⁵

AN ORGANIZING PERSPECTIVE

The sixth in this list of community requisites for religious growth has already been implied, especially in the discussion of the primary group where reference was made to whole persons. How, it might be asked, can wholeness in personality develop without a corresponding wholeness in community? Fortunately, the work of Mead was particularly explicit on this matter. He made much, for instance, of the term "the generalized other" and pointed out that personality is achieved only as the individual is able to take the attitude of the total process of community toward any and all of his own behavior. In the generalized other the attitudes attendant upon fulfilling numerous more or less isolated roles achieve integration. Since Mead employed an organized process, the game, to illustrate the way in which the individual acquires the generalized other, there can be no doubt that in Mead's thinking a degree of social integration was considered prerequisite to personal integration.¹⁶

That this is a crucial problem in relation to development of religious personality is amply attested in the concern of religious writers over the apparent social chaos of the present. Bower, for example, emphasizes the function of religion in setting each type of experience "in the total context of the experience of the person or group." Religion insists that the individual have opportunity

14. G. A. Coe, *What is Christian Education?* (New York: Charles Scribner's Sons, 1929), p. 91.

15. From a statement by John Dewey in *Living Philosophies: A Series of Intimate Credo's* (Boston: Simon & Schuster, 1929), p. 31.

16. G. H. Mead, *Mind, Self, and Society* (Chicago: University of Chicago Press, 1934), pp. 150-160.

to see life whole, with particular interests and pursuits regarded as details in a complex and intricate pattern, "like the details of a canvas, the lines and masses of a cathedral, or the *nuances* of a symphony." To perceive the significance or the beauty of details, one must have perspective and a sense of their relation to the whole.¹⁷ Numerous other citations could be offered to the same effect.

Agreement seems to be general that the lack of unity manifested in Western culture just now is a total phenomenon and not simply a matter of a few associations. A paradoxical and confusing dualism of change and resistance to change seems to rule the modern outlook, dividing it in a number of ways against itself. Some phases of the prevailing order are so entrenched in the customs and authorities exercised by special groups that they more or less successfully defy reconstruction, while other aspects of the culture have been undergoing rapid transformation. Tension as a result of these *lags* and *leads* is productive of profound disorganization. Comprehensive social control tends to break down, and predatory interests are liberated. Individualistic ends supersede the common welfare, and new mechanisms are employed for anachronistic purposes and to bulwark outworn loyalties. The alternative thus presented has been put succinctly as follows:

A simple, stable society has proved feasible, for many of them have survived for centuries. A complex and changing society is, however, still on trial. Man must master the problem of organizing a dynamic society on a regional and world basis or else go back to primitivity.¹⁸

Human society is bleeding today for want of richer and more extensive community. The old, partial loyalties and attitudes serve but to feed the flames of the holocaust. No fragmentary community out of the past is adequate to assure salvation. The new interdependence is above and beyond all previous patterns. Something much nearer the whole of life and nature must be brought into the cultural perspective, into the minds and response patterns of individuals and groups the world around. This is the sort of thing talked about by great spiritual leaders of the past, though never on such universal lines as are necessary today. On the other hand, there are at hand today universal means never before at the command of men, universal power in technology, universal communication, and world-wide organizations of many types — all of which could be enlisted as factors in the creation of a universal humanity, a world community.

It is clear from all this that an organizing perspective is one necessary condition if community is really to operate as a matrix for development of religious personality. Unmistakably, the symbolic interactionist approach points to the process which alone can supply the appropriate *vis a vis* for a real "new order." Increased symbolic interaction means expansion of community, widespread mutual creation and sharing of attitudes, meanings, purposes, and values. Of all affairs, this selfsame process is fraught with greatest religious significance. It is the only true repository and creative nexus of values. Its modification and enrichment encompass the spiritual hope of the race. In this or any other generation those factors and forces which serve to foster the extension and enrichment of the process of symbolic social interaction are the truly religious factors and forces of the time.

17. W. C. Bower, *Religion and the Good Life* (New York: Abingdon Press, 1933), pp. 82-83.

18. R. L. Sutherland and J. L. Woodward, *Introductory Sociology* (New York: J. B. Lippincott, 1940), p. 805.

THE CHURCH AN AGENCY OF RELIGIOUS GROWTH

In the foregoing discussion it has been argued that six specific conditions in community are required if there is to be a true matrix for development of religious personality. From the standpoint of further investigation and practical application of the insights gleaned from the study of the symbolic interactionist viewpoint, these six specific conditions in community may be looked upon as criteria for assessing the effectiveness of all particular milieus, fellowships, groups, and institutions in relation to the objective of personal religious growth.

Religious leaders will naturally think of the church, and will ask whether this movement and embodiment of religion serves as a matrix for personal development. The age-old assumption is that it does. But what can be said in the light of the criteria proposed? The full scope of such application passes beyond the bounds of the task assumed in this study, but it is appropriate to conclude with recognition of next steps to be taken.

Undoubtedly there are ways in which the church does operate positively as a matrix for personal growth in religion. It sometimes functions as a true primary group, or gives shelter and sustenance to such groups. It sets the life of its members in a perspective of comprehending, enduring, and spiritual values. At times it offers a sympathetic fellowship in which judgment and reconciliation takes place in creative manner. It embodies a cherished way of life in ideal personalities with whom reconstructive intercourse is possible.

There are also, of course, certain negative factors which suggest themselves for appraisal. The church has often been sectarian and dogmatic in spirit and action. It has been formalistic and legalistic, sometimes more concerned over

ritual conformity than over spiritual attainment. As an institution, the church partakes of the characteristics of all institutions in being a comparatively rigid part of the social structure, in offering resistance to change, in fixing loyalty upon values which were operative in past experience, but which may not adequately fulfill the needs of the present. Under such circumstances institutional structure becomes definitely an impediment to religious growth. The church is a candidate for reconstruction along with the other institutions of society.

Finally, in any factual appraisal of the present religious scene, it is well to remember that religion is not wholly an institutional matter. From the standpoint of personal living it is a quality which arises when the proper formative conditions in community and personality are supplied. When because of rigidity and anachronism the religious institution fails to minister to changing needs and outlooks and leaves all untouched important aspects of a complex social life, the vacuum does not remain unfilled. For many this may signify loss of opportunity for religious development. But many will also achieve in spite of the handicap. They will find and integrate the formative conditions outside of institutional walls. Multitudes of men and women have, accordingly, achieved highly in the modern world while maintaining the most tenuous relations with organized religion.

These statements do not offer a scientific survey of the Christian community and the church. They do indicate the possible fruitfulness of such a survey when the six suggested criteria of community are employed. An aware and self-appraising church would be the first to detect the elements of weakness and strength in the community of which it is a part. It would seek to establish those conditions best suited to the highest development of religious persons.

THE STRATEGY OF RELIGIOUS EDUCATION IN THE PRESENT EMERGENCY

ANGUS H. MACLEAN*

THERE has been a global ferment in religious circles for many years. Our great missionary era during which Christian nations considered themselves superior and our churches sought to save the heathen, came to an end over twenty years ago. It was followed by a concerted and noteworthy effort to love the erstwhile heathen, and to appreciate his culture while we grew more and more skeptical of our own.

Religious educators have been particularly active in this later effort. The appearance of literature like that put out by the Friendship Press was, in both scope and quality, of epochmaking character. The value of this effort, which was assisted by a voluminous output of juvenile fiction of related character, can hardly be doubted; but if we suppose that we should thus influence the relations of nations we are now faced with disappointment. Professor N. J. Spykman, one of the apostles of power politics, is rather convincing on this point.¹ He reminds us that we have for generations cultivated cultural relations with the Europe with which we are now engaged in a death struggle, and that we are bosom friends of the Chinese with whom we have had little contact. Nevertheless the friendship era was and is all to the good.

The churches have also participated in many world conferences, at Jerusalem, Oxford, Edinburgh, Malvern, Delaware, and other places. The structure of a

world council of churches has been erected. Attempts at finding a common theological language, and at setting up principles for the guidance of business, politics, and education, have also been epochal, in intention at least.

At these points religious educators have, for the most part, twiddled their thumbs. Few church people know that there is a design for a world-embracing Protestantism. I have yet to meet a high school youth who could suggest a meaning for the word ecumenical, not to mention the still less well informed lay adult.

We have also been tackling domestic problems, such as racial exploitation and industrial war, which we know now to be of global significance, for they are like shackles about our ankles as we hope again to save the world. We have done much to stir Christian thinking on these matters. We have helped to give people a facility for protest and negative thinking, and for making positive affirmations of the most general and non-committal sort. It is now obvious we have not met with notable success, and are finding thistles where we expected grapes, for the problems mentioned are daily becoming more acute.

No one needs remind the religious educator of the unhappy present, or to describe it to him; yet certain facts strike him with deadly impact, and they cannot be overlooked even in a brief statement such as this. The world is no longer just something to be won for Christ in this generation, just a field for Christian service, or a neighborhood to be cultivated. The human family which

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1. *America's Strategy in World Politics*.

heretofore has been scattered among the rocks and bushes in the open is now pushed into the intimacy of a household. Hitler and his crowd are just some of the disagreeable relatives who have moved in. The household has to be organized and the status of its occupants determined. Who shall have the guest chamber, and who will do the dishes? We cannot stop the ordering process, and the question is now, can we to any extent determine the settlement? Many things have to be pushed, and threats have to be countered vigorously.

We have the usual attempts to cultivate hate. A radio commentator declared recently that we did not hate the Japs. "No, that's too tame a word. We despise them", and then he went on to prove that the Japanese were such liars that no nation should in the future receive a Japanese ambassador.

We know that the success of the isolationists would make the war the supreme tragedy, and that they are now quietly preparing to capitalize on war weariness, and on the struggle for world markets that is sure to follow the armistice. Can religious educators do aught to meet this threat?

We may get a movement for hemispheric isolation. The same arguments apply here as to national isolation. Those who believe in ordering a part of the world first in Christian terms are doomed to disappointment. I used to admire M. Briand for his interest in a United States of Europe. I have now been persuaded by Mr. Spykman that the first to object to a united Europe, if that was all that was united, would be America; and that a pan-American dream project would meet similar thwarting from elsewhere. I dislike Spykman's main thesis and many of his arguments, but he is often right, and this is one place where he is just that. Even our political interdependence is so great that a gun pulled by some irre-

sponsible person in the Balkans may involve us in world war, as once it did. One can gather also that the solution of the economic relations of nations cannot be attempted piecemeal.

What does this mean? It means that we must learn to think in revolutionary terms. I personally dislike violence almost to nausea, yet here I am forced to admit that unless we invent an effective machinery for rapid readjustments of major character we shall have violent revolutions in abundance. We shall have to invent the relatively less violent revolution, or take the consequences of huge delays in human adjustments. Can we prepare people for effective participation in such human engineering? Can we prepare them for such wholesale changes without making them lie down before threatened change of any sort?

We are getting totalitarianism rapidly. A government ruling denied me the use of butter, much as I depend on it in my restricted diet. We anticipate a major employment crisis after the war, and general economic dislocation. If the widespread expectation is confirmed in fact, we shall get some sort of totalitarianism in richer doses. It is questionable, indeed, whether we can prevent or minimize the coming crisis without it. It may be that our two- or multiple-party political system will soon look like the old buggy wheels on the new automobile, to mention one possible change. Was the recent clearing of the third term hurdle prophetic? Of course, the tendency is unavoidable, while the nature of what comes is not. What is brewing in our educational planning in anticipation of such developments?

We must also recognize that the evil genius, power politics, is in the international saddle, that he will soon dismount and stick his feet under the peace table and vote with both hands. That he will shape and erect the machinery of the coming world order unless . . . I am not

sure that I can finish the sentence. Can you? Power politics will make the peace and we lose by default unless . . .

There is also the fact that there can be no other international control except power politics until the agencies that give body and life to our corporate ethical experiences are built, at least in rudimentary form. It looks as though the conquest of war and power politics alike cannot begin without an empowered international government. This means that our ethics cannot operate in the relations of nations, as nations are now related. Aggression and unethical acts are forced upon every nation in the world at present. We must dedicate ourselves accordingly to the erection of a real league of nations, and see to it, too, that it shall not become a citadel of power politics as Mr. Spykman would have it. But how?

Another unhappy fact among the post-war prospects is that no peace that is just can be made once and for all. Even if such a treaty could be signed, it would become a tyranny to some peoples within a very short time. This calls for emphasis on methods and processes, and makes an imperfect peace inevitable. It will create problems the magnitude of which we cannot yet vision. It will mean delays. It will play into the hands of the exploiters who may be in our international councils. It will provide opportunities for repudiations, protests and holier-than-thou withdrawals from cooperative efforts. There is urgent work here for educators, religious and secular.

There will have to be an exceedingly dangerous reorganization of the nations. We cannot hope for the fulfillment of the dream of self-realization for small nations that preoccupied us at the end of the last war. The need for a common police power to which all contribute, and for more equal voting powers forbid it. The demands of Russia, which

Mr. Bess² convincingly says she can make good at the end of the war, forbid it. This cuts deeply in the American liberal mind.

It is also true that nations cannot retain complete sovereignty if we hope to be effectively on guard against war. Some of the greatest personalities in the allied camp recognize this. What are the implications for religious educators? Here is something that will make Christianity a supra-national fellowship, or make it the tool of states as the Japanese Christian churches are in danger of becoming just now.

And now, dear religious educators, I am one of you and I say frankly that I feel like the little mouse that lived in a waste basket and believed in security, goodwill, self-realization, and the project method, and then climbed up on the old suspenders someone threw in and had his first look at the family cat and kittens.

In general terms, our problem is to make our efforts immediately effective in preventing major disasters, and to design a long range strategy for dealing with the mass adjustments of the world. We are faced in a special way with the task of educating humans (ourselves included) for corporate, mass relations. We live in a time of mass action, and of highly implemented mass evil which can only be met by mass effort. We warmly welcome statements such as have come from Malvern and Delaware, but they represent the mere beginnings of a mass expression of our faith.

The education needed here is largely in a prenatal state, to put the matter optimistically. Some may think that the problems enumerated are not educational problems at all, or are at least not primarily educational. If this be true, we shall have to think through the meaning of our fellowship in other terms, for

2. *Saturday Evening Post*, March 20, 1943.

certainly much of our educational effectiveness is bottlenecked in the world crisis. Here are the imperatives as they appear to me.

1. *The rethinking of our religious and ethical concepts.* This task is immediately pressing, and of long range importance. Our religious and ethical concepts represent the language of the common life of Christendom. Our society has gone far in destroying our common life. The methods of war and the balancing of powers against each other have for some time been playing an increasing role in our national domestic life. Politically we are an agglomeration of power-seeking factions. Intellectually we are specialists diverging widely from common concerns in our particular interests. We are consequently confounded in our values and in our very speech as the builders of Babel were said to be once confounded. Even the liberal arts college, the last guardian of the common life outside the church, is threatened before a rising technological wave of the future and not merely temporarily embarrassed by necessary war efforts.

If this divisiveness runs away with us we shall be compelled to common effort by the Fuehrers and the Goebbels. This is why we should be busy with the problems of ethics and theology. The mass man is rising from the ashes of individualism and if he is to be "Christianized" we must think as fast as men are said to do in crises. The concept of freedom, for example, so closely associated with private enterprise and individualism, needs to be understood in new terms if we are to retain it or advance it. The Christian doctrine of love, that pet of our peacetime mouthings and bugaboo of war time, is the most basic and distinctive thing about the Christian message, yet it urgently needs definition in terms of mass relationships. We need also a theology that will more realistically represent life at its best for those who do not regard life as an unhappy predica-

ment, and give men again a meaningful orientation in the universe.

The problem of a theology that would sustain and release our social passion was faced years ago by Walter Rauschenbusch and George Coe, who made vital contributions and urged concentration upon the development of a realistic theology. More recently Harrison Elliott gave the problem a fresh and useful airing, as did some articles in RELIGIOUS EDUCATION. We have, however, failed to follow through. We seem to withdraw from the theological implications of our experiences with children as we do from the political and social implications of our ethical insights.

We shall also have to revise our methods of teaching such concepts. We have made truths we should assume and live and die by matters for smart debate, and have been content with the precocious questioning of basic matters as though human conceptual experience was a sort of parlor game and not a matter of life and death.

2. *We shall have to provide a framework for the common life fellowship our Christian enterprise demands.* Our institutions for many years made common reference to basic religious concepts that bound the state as well as the individual, as Professor Gabriel shows in his brilliant book.³ This basis of fellowship and language has been progressively disrupted, as I have suggested. Our common life must in such critical times be caught up in a purposive fellowship such as the early church must have enjoyed. Protestant churches are now declaring themselves to be supra-national and world embracing. Whether they meet this need or not, it must be met. If we cannot have a church living in terms of a still unrealized world we shall have to join revolutionary groups — of which there are a few that do not repudiate

3. *The Course of American Democratic Thought.*

religion. Religious educators have been slow in fore-seeing this need. We have but few people like John Macmurray of London who see the issue in all its real seriousness.

This is a long time job, but it has its urgent phase. We should now be very active preparing people for economic adversity, and political confusion. The prediction of such things is very common. What will this mean to Tom, Dick and Harry? It will mean tragic ethical and spiritual frustration. It will mean aggressive action on many factional fronts, and mad aggressive thinking such as Nazism. It will mean betrayals and disorders and the perfect preparation of the public for the long-haired boy with the blueprint to save the world. The recent increase in the sale of devotional literature is suggestive of increased strain and tension. In such times we shall depend greatly upon common value concepts, and close fellowship in devotion and purpose. We have little spiritual security without such a fellowship. I believe the Federal Council of Churches and the World Council can serve us if we put enough into them. I happen to belong to a denomination that is refused admission into our Protestant federation, but I feel about that as the unusual little boy did about his best friend who had given him a black eye, "Well, I'm goin' to be friend to him even if he isn't to me."

3. *We shall have to make good our activist educational creed or find good reason to discard it.* We have accepted purposeful enterprise as the backbone of educational procedure, and we have found a casual link between moral character and the everyday relations of men. These represent basic educational commitments, for we regard them as scientifically verifiable. They are now pushing us to make some drastic shifts in strategy. We shall have to implement our values and our educational efforts more than we have done. One thing that

discourages me in reading the otherwise heartening statements from church conferences is the close identification of the Protestant church with the clergy. The Protestant church has disowned all the agencies except the pulpit, and it consequently thinks of the church's responsibility as confined to verbal statement. "Here is the truth", we say, "and far be it from me to make any specific suggestions." This attitude finds expression even in the Delaware statement.⁴ The emphasis on the church's function as telling, holding up the truth verbally, the shyness about interpreting Christianity in terms of vocations other than preaching, and the relative silence of the layman, all point to this identification. One would think we had no Christian physicians, no Christian lawyers, social workers, salesmen or statesmen who could and should be organized and backed for Christian effort in their own chosen fields. Why shouldn't churches insist on representation at the peace conference? We have tried so hard to get social action, and have always missed the obvious. I wonder why? We have finally gotten as far as having youths dig ditches in work camps, and even that threatens to become liturgical. Our acting, now and immediately, will have to be *within* business, *within* the professions, *within* the political arena as well as out.

It should help us a great deal at present to ally ourselves with agencies that seek goals in common with us. The churches have endorsed many government ventures, they have endorsed consumer cooperatives and other social movements, but we need more than endorsement. The cooperative movement, for instance, presents a major opportunity. It is as American as it is Scandinavian and English, and more democratic than any state on earth. Here we

4. See *The Churches and a Just and Durable Peace*, The Christian Century Press, page 45.

have a business pattern that is Christian, within the control of common people, capable of production and distribution on the largest possible scale, and with ethical and political implication as yet largely unexploited. If we believe in a cooperative world over against a competitive madhouse of fighting states, we are here missing a first class opportunity.

4. *We shall have to concentrate more on the adult, and on youth approaching adulthood.* We have done splendidly in the juvenile field. With the youth and the adult we have failed. I have proved to myself through my college experience that church youth reach college age with a grade school religious education. We do not aid them to mature in thought or fellowship. The adult we have about left to his own devices, and this fact adds

to the critical nature of the problems we face today. Too many people do not understand their own faith. Too many do not know how to relate themselves as Christians to crises. They do not know even about the wise things the preachers are saying, for they say them mostly at conferences. The Delaware conference urged the informing of the public, but, so far as my contacts tell me, little has come of that urging. We need some first class educational management in approaching the adult and now. If we are to check isolationism, and to deal effectively with the postwar economic and ideological hazards the adult must be the spearpoint of our attack. In any case the child follows the adult on vital matters.

BOOK REVIEWS

THEODORE M. ABEL and ELAINE F. KINDER, *The Subnormal Adolescent Girl*. Columbia University Press, 215 pages, \$2.50.

Two well trained and experienced psychologists make a careful analysis of the problems which society should face with scientific skill and human sympathy in dealing with subnormal adolescent girls.

They state that about fifteen per cent of the population must be rated as subnormal with IQ less than ninety. About seven per cent of the population fall within the group studied but the range of types is wide and little understood. The authors give case illustrations of the various factors which they diagnosed in home, school, industrial, institutional and community situations. They show that the upper range of these girls want to be like other girls of their own age, and they make the interesting comment:

"The subnormal is the great standard bearer of conformity." They discuss the difficulties which these girls face in homes where parents do not have sympathetic understanding and ability to deal with their problems in constructive fashion. The school is not equipped to handle these particular problems in its mass system of education and few teachers are able to recognize their needs or to provide the opportunities for growth within their limited abilities. Institutions are necessary for some, but unfortunately society has not developed methods equal to the problems of maladjustment and delinquency.

The authors have made valuable suggestions as to ways in which advances can be made. This field is one in which the religious leader should help to set standards and demonstrate practical ways of meeting these human problems.

Ernest J. Chave.

RICHARD M. BRICKNER, *Is Germany Incurable?* Lippincott, 318 pages, \$3.00.

A nation, says Dr. Brickner (M.D.), is motivated by the same psychological principles that undergird individuals. Granted certain inherent predispositions, environmental pressures will normally produce certain results. Particularly is this true if leaders arise to stimulate the masses of the people in their interpretations of the environment.

The German people, of strong, virile stock, are surrounded by other nations. Power politics, operating through the centuries, have brought many armed and unarmed conflicts, and, more significantly, have developed fears and antagonisms on both sides. German leaders have contributed much to aggravate these fears. The result has been increasing suspicion of the motives of other nations, the development of military might to resist possible invasions, and a growing sense of German righteousness assailed by unrighteous neighbors.

Germany is in a state of paranoia, he asserts. He describes the symptoms, shows how they developed and how they have operated in recent years, and ascribes much of Germany's military prowess to the dynamic produced by the group disease.

She must be calmed first, he believes, and this justifies the Allies in their military ventures. Having been strait-jacketed, she must then be relieved of her fears. Is Germany incurable? No, he says, but it will take a long time to cure her, and then the result will depend upon whether the Allies are wise enough to use proper methods to effect the cure.

Laird T. Hites.



MARY M. CRAWFORD, *Student Folkways and Spending at Indiana University, 1940-41, A study in Consumption.* Columbia University Press, 271 pages, \$3.50.

This report is in a sense a chapter, the 1940-41 chapter, of a study which has been conducted yearly at Indiana University since 1925-26. In 1936-37 the investigation was taken over by the

author of this volume, which is concerned primarily with the findings for the year 1940-41.

Table I presents a summary of the findings as to the average estimated total expenditures of students for each of the sixteen years from 1925 to 1941. Later tables analyze expenditures for 1940-41 according to student groupings: sex, organized or unorganized, class in college, school in college, place of residence (farm, town, city) — and according to expense items: food, clothing, personal care and laundry, recreation and refreshments, fees, transportation.

While there are obvious limitations to the value and usefulness of a study like this, such as possible inaccuracies in the data, fluctuations in the value of the dollar, and possible differences in expenditures on different campuses, this study can certainly be read with profit by students of consumer economics, college administrators, and parents of students now attending or planning to attend Indiana University or other institutions of similar type.

R. B. Parsons.



D. C. HOLTON, *Modern Japan and Shinto Nationalism.* University of Chicago Press, \$2.00.

The author seems to have in mind the challenge to offer answers to seven questions of central significance to us all. The questions are these:

1. What is Shinto?
2. What kind of persons does Shinto tend to develop?
3. What does Shinto do to theories and policies in the realm of politics?
4. What does Shinto do to the minds of its adherents as they think of the relations between states and races?
5. What have been the relations between the adherents of Shinto and the Buddhists?
6. What conditions has Shinto imposed upon the adherents and evangelists of the Christian faith?
7. How have Christians responded to these demands and limitations either in practice or in intellectual interpretations?

This volume, much briefer than the author's former work discussing Shinto, presents so fully and so fairly the primary documentary material from Japanese sources that the reader comes to feel that he has a solid basis for a clear judgment of his own as to the answers to the seven questions with which the book deals. The student of world religions gets from this book an insight into the uses to which an ancient unscientific faith may be put in our present generation.

Harry G. Dildine.



MARY ALICE JONES, *The Faith of Our Children*. Abingdon-Cokesbury, \$1.25.

This book is a call to leaders of children to keep religious education thoroughly Christian. It does not attempt to deal concretely with methods. It is rather a theological book, setting forth the implications of "the great affirmations of the Christian faith" which, in the author's judgment, children should be guided to apprehend, "not verbally but in such a manner as shall really determine the course of their lives."

Miss Jones uses purposely the traditional terms, but puts into them revised meanings needed to relate them to our modern life. The influence of the neo-orthodox emphasis is shown in her use of such expressions as "being confronted by God", "the righteous judgments of God in history", "the transcendent sovereignty of God", "God does break through into the world in ways past our finding out", "the Bible is the word of God to those who through it hear God speak to them," and "the church is the body of Christ, the channel in today's world through which the purposes of God are kept continuously in contact with men."

The author's conviction, as is subtly suggested in her title, is that "the faith of our fathers" is, in its essential aspects, the faith which children should be taught. She believes in growth through experience, but the child's wonderings and questions are to be met by interpreting "God's plan of salvation" as the child is able to grasp it. This salvation, however, is one for this present

life, and her chapters on the implications of "the social gospel" are strong.

That a book with such a strong theological emphasis in terms of the old gospel should come from the pen of the Director of Children's Work of the International Council of Religious Education is a fact of great importance to religious education.

Sophia L. Fahs.



JOHN A. LAPP, *Labor Arbitration*. National Foremen's Institute, Inc., New York, 231 pages, \$3.50.

To John A. Lapp, a pioneer in labor arbitration, must go the credit for making available his successful experience, during the last ten years, as an impartial arbitrator in over 400 labor cases of all types involving almost every kind of industry. He dedicates *Labor Arbitration*, the first book of this sort in the field:

To those leaders of labor and industry, who have hammered out on the anvil of experience a system for the peaceable adjustments of disputes through the processes of conference and arbitration, this book is dedicated in the hope that their examples in the establishment of constitutional government in industry may be widely followed.

The field of Arbitration, Types of Labor Cases, The Law of Arbitration, The Arbitration Tribunal, The Organization of Arbitration and the Arbitrator's Responsibility, to mention a few of the main topics, indicates the range of subject matter covered by the author. There is also a very useful Appendix on provisions of collective bargaining and contracts relating to grievances in labor arbitration. Fortunately, since the author is a competent lawyer, he gives proper attention to the legal aspects of the problem. But one of his chief concerns is that "labor arbitrators will avoid helping to promote any tendency to make arbitration proceedings like those of court proceedings".

The author concludes that arbitration of labor disputes has now arrived at a stage of major importance and significance as an instrument not only to settle

labor controversies, but for the promotion and preservation of harmonious labor relationships in the whole wide field of industry and commerce. Industries where collective bargaining is strong will yield more readily to arbitration than in newly organized ones. Arbitration, when understood in non-legalistic terms and wisely applied, can become an orderly substitute for strikes and lock-outs and can be used in all types of labor controversies.

The principle of arbitration is old and widely accepted in many areas of our social life but it represents something relatively new as a policy in settling labor disputes except in a few of the old and well-established industries. It has long been assumed that unions and management, with few exceptions, can, at best, keep from each others throats only by an armistice, lasting from the signing of one contract to the signing of another.

That Dr. Lapp has demonstrated the validity of arbitration as a substitute for conflicts and suspicion ought to have special significance for religious education and all those specializing in the fine art of creating and maintaining good will among men.

Jesse A. Jacobs.



JAMES MYERS, *Do You Know Labor?*

The John Day Company, 240 pages, \$2.00.

Some seventeen years ago, the Federal Council of the Churches of Christ in America appointed James Myers, a clergyman, as Industrial Secretary and gave him freedom to travel, study and report on the activities of the American labor movement. The object of the Council, no doubt, was to develop factual information which could be disseminated among the churches and upon which impartial judgments might be passed regarding the attitude of Protestantism toward labor.

Myers began his assignment with the advantage of an open-minded sponsor and the further advantage of having had several years practical experience prior to this as labor manager in a New York industrial establishment.

Throughout these years of service to the Council, Mr. Myers has looked in on all kinds of labor-management situations, studied widely, participated in many and varied types of conferences, lectured throughout the United States, and has become personally acquainted with outstanding personalities in labor and in management.

His connection with the Federal Council has probably been both an advantage and a handicap; an advantage, in that he has had freedom of thought and action that he might not have had under less liberal auspices; a disadvantage, in that labor and management alike have often looked upon his activities in the industrial field with raised eyebrows because of a suspicion that this was undue "dabbling of the church in politics".

Do You Know Labor? is intended to give the reader a constructive and impartial introduction to the labor movement. Covering so much territory as Mr. Myers undertakes in the volume, it is difficult to give more than passing attention to many of the important topics. With the thought, no doubt, that his book would become a guide for further study, the author has supplemented each chapter with a series of pointed questions for further investigation. He has included a bibliography of something over a hundred popular books and pamphlets. He has also listed and given the names and addresses of some of the more important agencies dealing with labor and economics.

The following from the eighteen chapter headings illustrate the nature of topics discussed: Up from Slavery, Different Kinds of Labor Unions, The A.F. of L. and the C.I.O., How Grievances Are Adjusted, Strikes and How to Prevent Them, The National Labor Relations Act, Negroes and Labor Unions, and The Church and Labor.

For the specialist in labor relations this book will probably contain little new information. The significance of the book, from this point of view, lies chiefly in the attitude of the writer — his attempt to present an impartial picture

of the constructive elements in organized labor. From the church point of view this is probably the best book of its kind which has thus far been published in the United States. It should become a guide for church study groups, for ministers and for people who desire to understand the role of labor in our modern society.

Jesse A. Jacobs.

HOWARD CHANDLER ROBBINS and
GEORGE K. MACNAUGHT. *Dr. Rudolf
Bolling Teusler*. Scribner's, \$2.00.

Here is presented the picture of a man whose intense life was interpreted in the subtitle as "An Adventure in Christianity". The demands of the busy daily administration of an American hospital in Japan, and the flights of a fertile imagination were harnessed to a clear, dominant Christian motive. The crowning beauty of all his building projects and the undisputed end toward which all efforts were directed were summed up in the chapel room. To Dr. Teusler personally the challenge of a great Christian vision constituted a lure calling for efforts far exceeding one's ordinary strength.

The life was an adventure in the magnitude of the projects undertaken as well as in the variety of the interests made to spring from one central motive and from one professional outlook. Not less unique was the degree of professional skill and the level of scholarly preparations demanded for the program set up.

Dr. Teusler, not a promoter of cooperation or union between denominations, gave full evidence of his generosity and brotherly good fellowship in the prompt recognition of the common factors operating across class and racial boundaries. It is highly significant as a key to the doctor's success and to his understanding of his Christian mission that he named his hospital with the word "International" in a central and commanding position.

The volume calls attention to a wholesome set of attitudes for Christians in our day.

Harry G. Dildine.

EDMUND D. SOPER, *The Philosophy of the Christian World Mission*. Abingdon-Cokesbury, 314 pages, \$2.50.

The author, born in Tokyo in 1876, has taught the history of religions and missions since 1910 in several universities and theological seminaries. He has written *The Faiths of Mankind*, 1918, and *The Religions of Mankind*, 1921. The present very substantial volume represents a life study, in all respects a scholarly work which covers satisfactorily the Biblical basis, the historical events, the theory of methods and aims, and a consideration of the future of the Christian World Mission. The author writes in a clear and fascinating style, which makes the book easy to read and hard to lay down before the last page.

Of great importance are the sections: "Why take the gospel (1) to Animists, (2) to Hindus, (3) to Buddhists, (4) to Confucianists and Taoists, (5) to Shintoists, (6) to Moslems, (7) to Jews?" His treatment is scholarly and complete and extremely fair. The author's general position and outlook can be judged from the following quotations: "The missionary enterprise has come to the end of an era and is entering another." "India has all the faith and devotion and religious passion of which any people are capable; . . . has never been able to arrive at a conception of God at the same time morally helpful and spiritually satisfying." "Shinto is the marriage of the worship of nature to that of the worship of the Imperial house." "We take the gospel of Jesus Christ to Japan because it is universal, and the State Shinto is local and national." "Jesus stands out as the greatest Jew." "Why take the Christian gospel to the Jews? Here we face a real difficulty." "We Christians are no better than Jews."

The author's chapter on the Uniqueness of Christianity is superb. "The word unique," he says, "conveys the sense of 'superior,' 'unrivalled,' 'having no equal,' 'single in excellence.'"

Henry Huizinga

LEREOY WATERMAN, *Religion Faces the World Crisis*. George Wahr, Ann Arbor, Michigan, 206 pages, \$2.25.

As an Old Testament scholar, a translator and a teacher, the author traces the basic element of religion historically through the life of Israel and the formative periods of Christianity. "Organized religion, if it is not to become a negligible quantity, if it is not finally to deny its Lord, must make the goal of *ethical* religion its *main* task". With compelling directness and an abundance of annotation he begins and ends with this theme. His conclusions may be bracketed succinctly under: — "Sectarianism has outlived its usefulness." — "Men are responsible for their conduct whether as individuals or as groups and there is no escape from that responsibility." — "Man by his mechanical cleverness has eliminated the old heaven and the old earth and furnished the setting for a new world order. But a new human order commensurate with its new setting waits to be born". — and "The message of the Nazarene as it reaches across the years deepens, amplifies, and clarifies the single bright hope for the preservation of human decency and human dignity in our time."

The six pages of scripture reference and notes guarantee to the reader, who will go through this scholarly work with the care it merits, a review of *The Bible, an American Translation*, with the later prophets of Israel standing forth as the interpreters not only of other scripture but of man's spiritual struggle to know the will of God. Of the book, a New Testament critic, Shirley Jackson Case, says, "The thoroughness of the author's historical knowledge, his freedom from any narrowing theological bias, and his high regard for moral and scriptural values gives this book a sure quality of solidity and dependability."

Edward W. Blakeman.

GEORGE A. WILSON, *Reckoning With Life*. Yale University Press, 303 pages, \$2.75.

One calls to mind the Greek saying, "Man is the measure of all things", as he reads this book. We use the phrase with no hint of the meaning of sophistry at its low ebb; Mr. Wilson is grappling with very real problems, and treading his way carefully.

The book belongs to the laymen who have read in the field of historical philosophy. The method of procedure is that of assimilating the views of opposing schools, presenting them, and finding a way out of dilemma. He very frankly tries to weigh all pertinent evidence. "Doubt has eaten its way into the very substance of our beliefs; and, as a consequence, hesitancy characterizes our conduct . . ." The result is a mosaic of thought from many sources; yet it is a careful, unified mosaic with an appearance of completeness. Needless to say, he does not treat fully (nor explain away) all the embarrassing questions that beset us.

His point of view might be called a common-sense Idealism. The book has three divisions: Nature, Ourselves, and a treating of the problems of Evil, Immortality, and the Ultimate Real. The individual self creates his world. All matters such as values are such for the individual. The appearance of a common world is due to the fact that individuals are so nearly alike in structure, plus their ability to communicate and share experiences. An emphasis is placed on the self reaching out; the value of a sunset is determined by the interest with which the person reaches. Mr. Wilson finds a unified, orderly power giving the stimuli to which we respond, and which bespeaks intelligence. This power which he sees as akin to our growing self-hood, helps him to give a tentative affirmative to the question of immortality.

W. L. Reese, Jr.

GEORGE A. WORKS and SIMON O. LESSER, *Rural America Today: Its Schools and Community Life*. University of Chicago Press, 450 pages, \$3.75.

The authors state the problem of rural education in four words, "Many Children — Few Dollars." Then they describe a critical situation. "An economically disadvantaged section of the population is confronted with the task of rearing and educating a disproportionate share of tomorrow's children." The per capita income of the farm population is only one-third that of the non-farm.

A reorganization of rural education is proposed, based too largely, the reviewer believes, on consolidation of administration and school facilities, thus following the trend of recent decades.

In time, this reviewer believes, American educators come to value that help in the transmission of culture which is provided by mixed age groups, and to realize the extent to which community life has been disrupted by the closing of small school houses, which in many cases had been the sole neighborhood social centers. With large centralized schools, such as favored by the authors and by present trends, one of the values of rural life, intimate association of parents and children, is much reduced. Long bus trips create serious problems. Sometimes more money is paid for transportation than for teaching. The reviewer feels that if the money put into centralized schools and transportation had been spent to improve equipment and personnel of smaller units, the results in many cases might have been better.

The authors emphasize the need for making administrative school units coincide with community boundaries. Failure to do that has disrupted many communities.

In chapters on Vitalizing the Educational Program, Guidance, Vocational Preparation in Rural Secondary Schools, Teacher Education, Health, Library Service, and other subjects, conditions and possibilities are discussed with descriptions of the best present practice.

The closing chapter deals with the need for equalizing educational oppor-

tunity by state and federal financial help.

This is a good treatment of present American rural education, with well-informed opinion as to possibilities.

Arthur E. Morgan.

BOOK NOTES

HARRY ELMER BARNES, *Social Institutions in an Era of World Upheaval*. Prentice Hall, 927 pages.

Our world is facing unpredictable social changes. Dr. Barnes believes that the principal difficulty in charting a wise course toward the future lies in the gap between the development of material culture, through science and technology, and our social and institutional development. "The social thinking and institutions of the stagecoach era have signally failed to sustain" our modern society.

Dr. Barnes canvasses the whole range of social life and institutions, examining them in relation to the material culture, and seeing them in historical perspective. Education and religion are both given significant space.—E.R.C.

EMORY S. BOGARDUS and ROBERT H. LEWIS, *Social Life and Personality*. Silver Burdett, 581 pages.

Collaboration of a sociologist and a public school man has produced an excellent text in the social studies for high school use. Emphasis is laid upon the development of personality through participation in and understanding of social institutions. The units on education for social life and on religion as a social institution are very wholesomely presented.—R.C.

NORTON F. BRAND and VERNER M. INGRAM, *The Pastor's Legal Adviser*. Abingdon-Cokesbury Press, 237 pages, \$2.00.

This volume is a manual of church law, acquainting its readers with that portion of the secular law relating to religion, ministers, and churches. In succinct paragraphs the authors present the laws regarding basic religious rights, church organization, church property, and special pastoral activities such as marriage, copyright and wills. It is a book that every minister can profitably read and keep for future reference.—R.W.S.

NORMAN COPELAND, *Psychology and the Soldier*. Military Service Publishing Company, Harrisburg, Pa., 136 pages, \$1.00.

"Defeat is an attitude of mind and not a

physical condition." Fear is normal to all men, while morale is the means to put it into its proper place in life and thereby to overcome its effects. Discipline, good physical condition, and effective leadership are the bases for morale. In simple, but accurate terms, Professor Copeland analyzes and describes the whole process in relation to the army. The reasoning is equally significant in any area of life.—P.R.W.



S. E. FROST. *Basic Teachings of the Great Philosophers*. New Home Library, 314 pages.

Beginning with the early Greek philosophers, moving through the Roman, the early Christian to the mediaeval and down to the living thinkers of the present, Dr. Frost traces the development of thought on the ten great philosophical problems: nature of the universe, man's place in it, good and evil, the nature of God, freedom of will, the soul and its destiny, man and the state, the function of education, mind and matter, and processes of thinking.

It is a very simple and simply written book, but an excellent introduction to the subjects discussed.—L.T.H.



CLEMENTS C. FRY, and EDNA G. ROSTOW. *Mental Health in College*. Commonwealth Fund, 365 pages, \$2.00.

Yale University maintains an excellent medical and psychiatric service for its students. Dr. Fry is a psychiatrist in the department. From long years of experience with students, he has gathered the material for this book. Family relationships, sex, and feelings of insecurity and inadequacy are the roots of most trouble. The many case studies cited in the book make the problems and their solutions clear. *Information and encouragement* seem to be needed in most cases.—J.M.



SIDNEY E. GOLDSTEIN. *The Meaning of Marriage, and the Foundations of the Family*. Bloch, 214 pages, \$1.00.

Rabbi Goldstein thoughtfully presents the basic Jewish concepts of marriage and the family, in the light of modern scientific and sociological thinking. "A man who has not a wife is incomplete" is an ancient Rabbinical maxim. With this as background in his thinking, he covers all aspects of marriage, the biological, economic, legal, social, religious. Wholesome, sincere, constructive throughout.—R.C.



EDGAR A. GUEST. *Today and Tomorrow*. Reilly & Lee, 192 pages, \$1.25.

America's most widely read living poet has added the fourteenth to his books of verse on homey topics. Simple, beautiful, stimulating, inspiring, are all proper adjectives to use in describing this collection.—P.R.W.

EARNEST HOOTON. *Man's Poor Relations*. Doran, 412 pages, \$5.00.

Man's poor relations are the other primates, from the simplest forms up to the great apes. Professor Hooton describes and interprets the research that has been done, and at scores of points compares the lower forms with man. Since "human physique, temperament and behavior are rooted in the lower primates", the significance of the study becomes apparent.—L.T.H.



FRED E. INBAU. *Lie Detection and Criminal Interrogation*. Williams and Wilkins, 142 pages, \$3.00.

The author, a lawyer, and formerly director of the Chicago Police Scientific Crime Detection Laboratory, treats in an interesting, but rigidly scientific manner, with the entire problem of the lie detector technique and its legal status, and with the processes and safeguards of criminal interrogation. The work is designed not merely for the police and members of the legal profession, but to shed light upon processes of the human mind. Anyone who needs to discover how to obtain the truth from another who is tempted to lie, will find the book valuable.—L.T.H.



ARNOLD S. JACKSON, M.D. *The Answer Is . . . Your Nerves*. Kilgore Printing Company, Madison, Wis. 197 pages, \$2.00.

A small book of exceeding practical and sympathetically given advice to people who are under par. Hypertension, rush, and worry are the principal contributing causes to many apparently serious conditions, as well as to those simply run-down or sleepless conditions so many of us suffer. While medical counsel is always called for, habits of peace and calm are always desirable. How to get those habits is the theme of the book. Its value on a minister's table is evident.—P.R.W.



E. STANLEY JONES. *Abundant Living*. Abingdon-Cokesbury Press, 371 pages, \$1.00.

In these daily devotional readings, with suggested Bible references and an informal prayer by the author, there is a wealth of instruction on how to be successful in the quest for an abundant life. Half of the book deals with facing and overcoming obstacles in the quest, and the other half gives aid in explaining and appropriating resources for abundant living.

Many of the areas of human experiences are dealt with in compact form — Ladders are suggested whose rungs are basic principles by which one rises from inadequate to satisfying living. The book is replete with observations from Dr. Jones' wide experience in dealing with many quotations from authors ancient and modern.

Although the book is designed to be used for daily devotional reading, it can also be read

as a whole, since the readings are related to one another and are parts of a total presentation.—*R.W.S.*

THOMAS BRUCE McDORMAND, *The Art of Building Worship Services*. Broadman Press, 131 pages, \$1.50.

Those who have the task of building services of worship will find here many suggestions and much helpful material. Hymns, Scripture readings, and prayers are the most common vehicles by which people worship together, and the author gives suggestions by which they can be given more meaning. However, he gives attention to many other features by which the spirit of worship can be awakened: stories, silence, pictures, drama, and symbols. Many of the ideas are especially appropriate for young people's services.—*R.W.S.*

KARL MENNINGER, M.D., *Love Against Hate*. Harcourt, Brace, 311 pages, \$3.50.

Within each individual are warring emotional conflicts between that which he is impelled to do and be by virtue of his basic human nature, and the patterns he adopts as a member of a society. The "instinct" of love, which is based in sex but becomes far more than physical sex, is the generative power for all that is good in individual and social life. How this power operates during various ages from infancy through adult life, is the theme of this interesting book.—*R.C.*

MAX MOLYNEUX, *Peace Now and Forever*. Silver-Tonsberg Press, Superior, Wisconsin. 161 pages, \$1.50.

The author, who is head of the Department of English at Superior State Teachers College and who announces in the Foreword to this book that he is a heretic, states that his heresy consists in his believing that man has a soul. The basic urge with which man is endowed is the will to survive. He is made for action, and the only way his action can result in peace now and forever is by following the mind of Christ — by love for God and man. Legislation is impotent in creating a peaceful world unless the hearts of men are changed.—*R.W.S.*

RUTH SMITH, editor, *Tree of Life*. Viking Press, 496 pages, \$3.50.

Although the title might mean almost anything, actually the book is an anthology of the sacred writings of the world's religions. It differs in one important respect from most other anthologies that are available, namely that it contains material suitable for younger readers. It contains a good many of the stories of the creation of the world from various cultures and many legends concerning the great central figures of the various faiths. It will probably be much more usable for religious education purposes than any other anthology

thus far published. Teachers and leaders in the field of religious education will find much useful information and many interesting stories which they could adapt for educational purposes. Obviously another editor might choose quite different selections, but this is at least representative, and will be valuable for promoting understanding of the values in other great cultures.—*C.S.B.*

THOMAS SUGRUE, *There is a River*, the story of Edgar Cayce. Holt, 453 pages, \$3.00.

Edgar Cayce, a man now in his middle sixties, is deeply religious, a firm believer in the teachings of the Bible. Since early childhood he has had experiences of a clairvoyant sort. In young manhood he discovered that he could put himself in a trance and while in that state diagnose illnesses. Physicians have generally refused to follow his "readings", but he has become a noted person in his native South.

Sugrue has written the story in sympathetic terms, describing what has actually occurred, but refrains from attempting explanations.—*J.M.*

White House Conference on Children in a Democracy. Washington D. C. January 18-20, 1940, Final Report. For sale by the Superintendent of Documents, Washington, D. C., 65c.

This is a rich compendium of reliable information regarding the children of the United States. Into one volume of 400 pages, bound in paper, have been gathered the results of four White House Conferences on Child Welfare held during the administrations of Presidents Hoover and Roosevelt. The final conference of 1940 on *Children in a Democracy* was preceded and followed by extensive research and promotion of child welfare in 26 states and in Puerto Rico.

The chapter on *Education: The Schools — Religion* is alone worth the cost of the book. Other topics dealt with are — Numbers and Distribution of Children in America, Children in Minority Groups, Family Incomes and Economic Assistance, Leisure Time Services and Social Services, Employment of Children, Health and Housing.—*S.L.F.*

DOROTHY F. ZELIGS, *The Story of Jewish Holidays and Customs*. Bloch, 239 pages, \$1.50.

Written for young people and older children, this description of the many customs and rites of the Jewish people which differ from those of Christians is clear and sympathetic. It details how Jewish holidays are observed, the dietary laws, and reasons for the Sabbath and the other observances. While Jewish readers are primarily in the author's mind, the book should be equally useful in helping Christians to a better understanding.—*E.R.C.*

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